THE

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Τὰ ἐλεύθερον δ' ἐκεῖνο εἴ τις θέλει πόλει
Χρηστόν τι βούλευμ' εἰς μέσον φέρειν ἔχων.

This then is Liberty, the truth to tell
To our dear Country wiſhing, all things well.

EURIPIDES.

ART. I. *The Hiſtory of the World, from the Reign of Alexander to that of Auguſtus; comprehending the latter Ages of European Greece, &c. &c. by John Gillies, LL.D. &c. &c.* 2 vols. 4to. 4l. 4s. Cadell and Davies. 1807.

THE hiſtorian of ancient Greece, the tranſlator and commentator of the miſcellaneous works of Ariſtotle, and the author of ſeveral other pieces connected with Grecian literature, cannot require any introduction to the learned world. His qualifications for the taſk which he has here undertaken, will not be queſtioned; and he was indeed poſſeſſed of advantages for executing it with ſucceſs, which few writers of the preſent day could boaſt: at the ſame time it was a taſk of no ordinary magnitude, to compoſe the hiſtory of the world, from the reign of Alexander to that of Auguſtus, an interval of 300 years, abounding in the moſt important events, and extraordinary revolutions; a period during which the nations of Europe and of Aſia, were engaged in a conſtant and arduous ſtruggle for dominion; during which the liberties and arts of Greece were extinguiſhed; and the empire of the world, as well as the palm of ſcience and of literature, was transferred from that nation to the predominant aſcendency of Rome, which, at the concluſion of this period, had proceeded from the meaneſt original, to the ſummit of grandeur and celebrity.

Though Dr. Gillies calls his preſent work a hiſtory of the world, he ſeems inclined to conſider it rather as a continuation, or ſecond part, of his hiſtory of Ancient Greece. The ſucceſſors of Alexander, who, on the death of that mighty conqueror, made among themſelves a partition of his extenſive dominions, were of Grecian original; and they carried into their newly-acquired territories, the arts, the manners, and the laws of Greece. Their hiſtory is, therefore, in fact, the hiſtory of Greece itſelf; and their conqueſts may be conſidered as an extenſion of the Grecian or Macedonian empire, deſtined at length to be completely ſwallowed up in the empire of Rome. This final extinction of the Grecian ſway, leads the hiſtorian to trace, as a part of his plan, the gradual increaſe of Roman greatneſs. But it is not his object to give a complete hiſtory of Rome to the age of Auguſtus; but only to expatiate on thoſe parts of the Roman hiſtory, which were intimately connected with the revolutions in the ſtates, ſubjected to the Macedonian dominion.

Dr. Gillies is ſufficiently aware of the arduouſneſs of his undertaking, and of the difficulty of communicating to it that unity and intereſt which will be expected in ſo elaborate a work. Its execution he declares to have been incomparably more difficult than that of the hiſtory of Ancient Greece, on account of the variety, intricacy, and wide diſperſion of his materials, and the very imperfect manner in which the annals of the turbulent period immediately ſucceeding the death of Alexander have been hitherto recorded. To heighten the intereſt of his narrative, he has felt it neceſſary to extend his reſearches beyond the chronology of kings, the intrigues of courts, and the details of negotiations and battles; and to direct his attention to the local circumſtances, occupations, and manners of communities at large, and of the various ranks of perſons compoſing them. He has endeavoured to aſcertain who were thoſe ancient and once illuſtrious nations ſubdued, and long governed by the Greeks and Macedonians; in what characteriſtic particulars they either agreed with, or differed from each other: what had been their purſuits, and what were their attainments. In adopting this plan, he has certainly judged wiſely; for, in order effectually to intereſt, as well as to inſtruct, the reader, nothing is more requiſite than to interſperſe the details of battles, ſieges, and political convulſions, with the milder and more engaging pictures of the progreſs of manners, arts, and literature. But after all the labour that Dr. Gillies has beſtowed in thus relieving and embelliſhing his narrative, we do not think

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that his preſent work will ever vie in popularity with its predeceſſor. There is a claſſical charm in the annals of Greece, during the period of her glory, which no ſubſequent æra can attain: and this charm is greatly heightened by the brilliant effuſions of genius, in every department of arts and literature, as well as of philoſophical reſearch, which then broke forth; and which but faintly glimmered for ever after.

The preſent work opens with a preliminary ſurvey of Alexander's conqueſts, divided into five ſections, and occupying upwards of 200 pages; in which the author has diſplayed an uncommon ſhare of ingenuity and reſearch. In this eſſay he endeavours to reſcue the character of the great conqueror of Aſia from the aſperſions which have been thrown upon it, and to prove that this mighty hero was not impelled to extend his arms, to the remoteſt boundaries of the known world, by the mere thirſt of military glory, or the impulſe of a reſtleſs and deſtructive ambition; but with the more magnanimous view of conſolidating into one great empire the moſt wealthy and fertile diſtricts of Europe and Aſia, and of eſtabliſhing throughout the conquered provinces, a ſyſtem of equitable laws, an improved commerce, and all the advantages of European civilization.

To eſtabliſh theſe poſitions, he conſiders what were the peculiarities in the character of the Macedonian hero, what were the reſources to which he had to truſt; what were the previous ſteps by which he endeavoured to ſecure ſucceſs; and what the precautions by which he ſought to give permanency to his conqueſts. In all theſe particulars he finds Alexander actuated by the principles of the ſoundeſt policy, rather than inſpired by the wild enthuſiaſm of romantic valour. Cautious in deviſing his expedients, enlarged and liberal in his views, vigorous in action, and wiſe in deducing the proper advantages from his victories. "Endowed with an alertneſs and energy peculiarly his own, he nevertheleſs practiſed patiently in war the leſſons derived from Philip, the greateſt of generals. In his civil adminiſtration, and the prudent management of his conqueſts, he adhered as invariably to maxims inſtilled by Ariſtotle, the greateſt of philoſophers." Thus juſtifying the encomium of Mandanis, the Indian prieſt, who declared the invading Macedonian to be "the only proficient in wiſdom, that he had ever known, even by report, at the head of a victorious army."

This high eulogium on the character of Alexander, from a philoſophical hiſtorian, will, no doubt, ſurpriſe ſome of

our readers, who have been accuſtomed, with Pope and Boileau, to ſink the Macedonian to the level of a madman; and to ſmile at the ſtory of his weeping becauſe he had no more worlds to conquer. It is however ſupported by ſtrong arguments and ſubſtantial facts, as the following brief ſtatement will prove.

"Alexander did not embark in his hazardous enterprize of the conqueſt of Aſia, without taking all the precautions which the ſoundeſt wiſdom dictated. He previouſly extinguiſhed rebellion in Greece and Macedon; and ſubdued the Thracians and Illyrians, who inhabited the rough boundary between Europe and Aſia; thus at once providing for the peace of his European dominions, and ſupplying his army with uſeful and vigorous recruits. Before advancing into the Aſiatic continent, he took care to ſecure the maritime cities of Aſia Minor; by which he acquired the command of the ſea, and enſured the beſt means of availing himſelf of his domeſtic reſources. It was his policy, at the ſame time that he recruited his army by ſupplies from Europe, to unite under his ſtandard, the troops of the conquered provinces, intermixed in due proportion with his truſty veterans. In this manner his army continually ſwelled with the progreſs of his expedition eaſtward; and was never more numerous than when he reached the farther bank of the Hyphaſis. At this eaſtern extremity of his conqueſts, he muſtered an hundred and twenty thouſand men; and in the laſt year of his life, he was joined in one day on the Tigris by thirty thouſand barbarians, armed and diſciplined after the Grecian faſhion."

To enable his readers to judge of the importance of Alexander's conqueſts, Dr. Gillies inſerts a kind of geographical and ſtatiſtical ſurvey of the various ſtates and kingdoms which he ſucceſſively over-ran; by which the attentive reader will be greatly intereſted; and in the courſe of which ſeveral common miſtakes reſpecting ancient geography are rectified. He is of opinion that Alexander judiciouſly limited his conqueſts by the great barriers which nature herſelf ſeemed to point out to him; and never entertained the romantic and impracticable ſcheme of univerſal ſubjugation. When, in his progreſs eaſtward, he arrived at the boundaries of the Scythian Waſtes, he prudently deſiſted from an unproductive conteſt with thoſe barbarous tribes, whoſe deſultory warfare had proved the deſtruction of many great armaments. He attempted not to ſcale the heights of Imaus, and after encountering a few Scythian hordes on the banks of the Iaxartes, the northern boundary of Sogdiana, he paſſed to the oppoſite ſhore of that great river, on ſkins; and aſſailed the barbarians in ſo new and reſiſtleſs a manner, that they

they had recourſe to a haſty ſubmiſſion. With admirable policy he then allowed himſelf to be reſtrained by divine warnings from violating the receſſes of the deſert, and turned his willing troops to a more inviting quarter. The ridges of Paropamiſus, the boundary of India, were contemplated in a very different light by the intelligent Macedonian. Theſe he knew afforded an inlet to the wealth and commerce of the Eaſt; and they were therefore ſpeedily traverſed by his victorious army. He did not, however, over-run the rich territories, which were now laid open to his power, in the character of a plunderer and deſtroyer, like a Mahmud or a Gengis-Khan; but reinſtated in their hereditary dominions equally the pacific Taxiles, and the war-like Porus, whom he thus converted from enemies to friends. At the ſame time he had the precaution to leave behind him, in theſe eaſtern conqueſts, a Grecian garriſon, under the ſuperintendence of a faithful commander.

It was on the banks of the Indus, and the Hydaſpes, the eaſtern limit which Alexander aſſigned to his empire, that the mighty fleet was conſtructed, which purſued its triumphant courſe for the ſpace of ſix hundred miles, down the Indus to the ocean. Having accompliſhed this voyage, the ſtouter ſhips were manned with above ten thouſand Greeks and Phœnicians, and the command of them was entruſted by Alexander to Nearchus*, the zealous friend of his youth; that he might explore the navigation between the mouth of the Indus, and the inmoſt receſs of the Perſian gulf; an enterpriſe which that commander ſucceſsfully performed, in the courſe of ſomewhat leſs than five months, and which he afterwards clearly and impreſſively deſcribed.

In theſe arrangements, we perceive the views of Alexander to be more extenſive, than merely to diffuſe the renown of his arms, or the glory of his conqueſts. To explore the reſources of his newly acquired provinces, and to eſtabliſh commerce and civilization, were a material part of his mighty projects. To accompliſh this, he formed roads, built cities, and planted colonies, wherever he went. Bucephalia, Nicæa, and other towns, whoſe names have periſhed, were built on the ſtreams tributary to the Indus; and Pattala, now Tatta, was built on the Indus itſelf, deſtined in the plan of Alexander to become the Memphis of the eaſtern world. Many Alexandrias were erected, beſides that celebrated emporium, which ſtill retains the name of its

* See the excellent work on this voyage, by the Dean of Weſtminſter. Brit. Crit. x. 1 and 170.

founder, in Egypt; and which is ſo judiciouſly ſituated for the purpoſes of commerce, that of itſelf it is ſufficient to ſecure immortality to the tranſcendent genius of the Macedonian hero.

To form a capital for the mighty empire which Alexander ſubjected to his ſway, no city could be better adapted than the celebrated Babylon, ſituated as it was near the centre of his dominions, in an immenſe and fertile plain, and commanding the navigation of the great river Euphrates. Here accordingly the conqueror fixed his ſeat, having eſtabliſhed numerous garriſons, and ſtrong holds in his diſtant provinces, by which the fidelity of his new ſubjects might be effectually ſecured. He ſought not to aboliſh the uſages and inſtitutions of the many heterogeneous tribes which had now fallen under his power; but left them in poſſeſſion of their peculiar cuſtoms, laws, and religion. At the ſame time, however, he employed unremitted diligence "to engraft," as Dr. Gillies expreſſes it, "on the irreclaimable and barren ſtock of deſpotiſm, ſome of the coarſer fruits of liberty." The ordinary affairs, whether civil or ſacred, of the barbarians, were left to the management of perſons appointed from their own number; and precautions were taken to prevent oppreſſion from the Macedonian Governors of provinces, by minute partitions of power, and quick rotations of magiſtracy. The military functions were ſeparated from thoſe of the judicial and financial department; and thus the barbarous nations were ſubjected to a more gentle ſway than they had ever before experienced. Even in the midſt of conqueſt, his ſoldiers were reſtrained from the licence of plunder, and habituated to ſelf-command; ſafety and impunity were granted to ſeaſonable ſubmiſſion; the word of the hero was ſacred, and his faith once plighted, was relied on as firmly by conquered enemies, as by the companions of his victories.

It was a part of Alexander's ſyſtem, to treat the Gods of all nations as the objects not only of indulgence, but of commendable worſhip. He never violated any place that was eſteemed holy, nor treated contemptuouſly any ceremony, however frivolous in itſelf, that was reſpectable in the eyes of thoſe, among whom it had been long eſtabliſhed. This proceeding is by no means to be aſcribed to ſuperſtition, or even to a politic regard to local prejudices, but aroſe from his anxiety to encourage arts, induſtry, and commerce, in his newly acquired dominions. From the earlieſt periods, the ſanctuaries of Eaſtern ſuperſtition continued invariably to be the ſeats of trade. Even in Greece itſelf,

itſelf, the inviolable repoſitories of temples conſtituted the ordinary banks of depoſit, both for individuals and for ſtates. The fane of Saturn formed the principal treaſury at Rome; and ſuch is the force of imitation, that the veſtibules, and ſacred encloſures, of the temple of Jeruſalem, were ſordidly applied to purpoſes ſo widely different from their pure and original deſtination, the worſhip of the Almighty. The veneration therefore of Alexander for imaginary gods, ſo univerſally atteſted, and ſo unanimouſly approved by ancient hiſtorians, diſcovers a reſpect for productive and commercial induſtry, for ſafe communication and confidential intercourſe, for all the arts, either of elegance or utility; "in a word," adds Dr. Gillies, "for whatever in that age had a tendency to reſtrain the brutal paſſions of men, and to engage them in laudable exertions."

In conformity with his views of encouraging the commerce of his extenſive empire, Alexander ſtrenuouſly exerted himſelf in removing the impediments, which nature and even art had interpoſed to the free navigation of the numerous ſtreams which water Babylonia. It was the policy of the ancient Perſians to obſtruct rather than to promote the navigation of their rivers and harbours, from a ſuperſtitious veneration for the element of water, which, like the fire, was an object of their worſhip. Alexander ſurveyed with his own eyes, the navigable courſes of the Euphrates and Tigris, and every where removed the artificial obſtacles with which the commerce of theſe great rivers, the natural inlets of Aſia, had been interrupted by Perſian jealouſy or ſuperſtition. He, at the ſame time, formed a harbour at Babylon, fit to contain a thouſand gallies, and furniſhed with large galleries or porticoes, under the cover of which theſe veſſels might occaſionally be hauled on ſhore. The abſurd and barbarous policy of the Perſians had been equally ruinous to agriculture and manufactures. Alexander, with impartial attention to every ſpecies of uſeful induſtry, examined and improved the reſervoirs of water, and canals, indiſpenſable in a country where all is deſert, that cannot be ſupplied with moiſture; and where all is of exuberant fertility, that can be flooded and drained at the proper ſeaſons. To encourage the labours of his workmen in this eſſential undertaking, he committed himſelf in a ſlight veſſel to intricate and unwholeſome lakes, and marſhes choaked with ſlime and reeds; with a ſailor's cap on his head, and ſteering his own veſſel, he followed the courſe of theſe turbid pools and canals, pointing out, with a diſcerning eye, the requiſite improvements, and encouraging by his preſence, the laborious exertions that were demanded for their accompliſhment:

thus diſdaining no toil as too humble, while he acknowledged no enterpriſe as too vaſt for his capacious mind.

"The premature death of Alexander was lamented by many, who ſeized not what is truly moſt lamentable in his ſtory. His campaigns and battles have been deſcribed, but the more characteriſtic glories of his reign are ſhewn to us by parcels, without that clear repreſentation of the whole, which can alone give to each diſtinctive feature its full beauty and brilliancy. His tranſactions in Babylon were indeed intimately connected with his uſeful and magnificent eſtabliſhments on the Indus and Jaxartes; with his operations in the foreſts of Hyrcania, and the contiguous iron mines of Margiana; and with the projected elongations of his empire to the outlying emporiums of Ethiopia and Tarteſſus. His aſcendancy over the whole, he ſhould ſeem to have deemed neceſſary to the beſt improvement of the parts: but in conſequence of this ambitious reaſoning, how multifarious ſoever his exertions, their ends were ſimple and definite; to enliven arts and induſtry, to introduce mutually beneficial intercourſe, to harmonize inſtitutions and manners. On the ſtock of conveniency or neceſſity, he ſtudied to engraft the refinements of elegance, and the charms of ſocial pleaſure. Commerce was to be cultivated, not merely as the procureſs of ſuperfluous luxuries, but that the interchange of commodities might produce a reciprocation of ſentiment and affection; and that the free, equal, and unobſtructed communication among men of different countries might remove thoſe local prejudices which prevented them from viewing each other as brethren *.

"With a view to this liberal policy, the famous nuptials were celebrated (ten thouſand in a ſingle day) between Greeks and Barbarians; the Aſiatics of diſtinction were carefully diſciplined not merely in the arms, but in the arts and attainments of their European conquerors; and as various colonies of Europeans had eſtabliſhed themſelves in Aſia and Africa, other colonies in return were to be tranſported from thoſe quarters of the world, and accommodated with ſecure ſettlements in Europe †. The ſame generous ſpirit pervaded all his arrangements, military, financial, and political. In the judicious diſtribution of his troops, his garriſons ſerved the uſeful purpoſe of ſtaples or factories. Impoſts were moderate, and his collectors amena-

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* "To perceive the full merit of Alexander in this particular, our fancy muſt tranſport us to ancient times. In thoſe ages the Greeks treated all other nations as Barbarians: the Romans denoted a ſtranger and an enemy by one and the ſame word: (Cicero de Offic. l. i. c. 12.) local antipathies ſtill more bitter prevailed, as we have ſeen, in Aſia and Africa."

† "Diodorus, l. xviii. ſ. 4."

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ble to the laws on the ſmalleſt violation of juſtice. He allowed no people to tyrannize over another, and leaſt of all his own haughty Macedonians, thereby reſtoring that equality and confidence which is the vital ſpring of both productive and commercial induſtry. Before this ſpring had been broken by the deſpotiſm of nations over nations, we have ſeen the wonderful exertions of the Babylonians and Egyptians for the extenſion of agriculture, and the ſingular inſtitutions by which the Egyptian prieſts endeavoured to wean their ſubjects from a paſtoral and wandering life. Hiſtory is full of the labours of Alexander towards the ſame end, even during the progreſs of his conqueſts *; an end of the utmoſt importance, ſince the preponderancy of barbarous Nomades has ever proved the greateſt bane both of Aſia and Africa.

" By the arrangements which he made, and the ſtyle of war which he introduced, the central and civilized nations of the Eaſt, remained ſecure for nearly a century after him, againſt the fierce rovers of either the northern or ſouthern deſerts. This advantage peculiar to that period of time, together with the extent and contiguity of his dominions, entitled him to form plans of inimitable boldneſs. We have ſeen the vaſt multiplicity of his reſources and auxiliaries. But the greateſt reſource of all was in his own mind. To attain perſonal excellence, no exertion ſeemed laborious; to promote excellence in others, no attention and no expence was ſpared. In one gratuity he beſtowed eight hundred talents towards the improvement of natural hiſtory †: a ſum that bore no inconſiderable proportion to the annual pay of the army, with which he had atchieved his conqueſts. On another occaſion he ſent ten thouſand talents into Greece, to defray the repairs of temples and other public edifices ‡. Alive to every kind of honourable talent, he entered with deep intereſt into the competitions of painters and muſicians, ſhowering liberality on thoſe to whom the prize of merit had been adjudged, even contrary to his own wiſhes §; and the man who diſplayed ſuch munificence in matters leſs immediately connected with his favourite purpoſes, could not be expected to be leſs eager in ſharpening the dexterity of engineers, architects, ſhip-builders, and all thoſe agents or inſtruments by which his great royal works were to be effected. During the ſervour of youth and the career of victory, he ſo nicely diſcriminated between impoſſibilities and mere difficulties, that none of his undertakings failed, nor were any of his projects likely to prove abortive. Upon this conſideration, chiefly, his philoſophical hiſtorian, warmed by an en-

* " Strabo, l. xi. Pliny, l. xi. and Plutarch in Alexand."
† " Athenæus, l. ix. p. 398."
‡ " Plutarch in Alexand." § " Plutarch in Alexand."

thuſiaſm of reaſon, exclaims that Alexander was ſent into the world by ſome peculiar providence, a man like to none other, and whom both actions and deſigns became, that would become none beſides*." Vol. I. p. 195.

Such is the very high encomium which this hiſtorian is inclined to beſtow on the Macedonian conqueror, grounded upon the facts and deductions of which we have here exhibited a connected ſummary; although by the author himſelf, they are detailed partly in the firſt, and partly in the fifth ſections of his preliminary eſſay. The praiſe, though high, is doubtleſs merited in many particulars; for Alexander was not an oppreſſive but a magnanimous conqueror. He fought for glory, and not for ſpoil; and was ever ſolicitous to impart to vanquiſhed nations the benefits of a better ſtate of ſociety than that which they had before enjoyed; and to ſubject them to his ſway by inclination rather than by terror. At the ſame time his talents and his virtues were obſcured by many alloys, which the preſent author has not ſufficiently taken into account, in eſtimating his character. His love of glory frequently degenerated into a childiſh vanity, unworthy the dignity of a hero. His generoſity bordered on profuſion; and his friendſhip, though warm, was frequently too weak to withſtand the ſudden guſts of his reſentment. Above all, his love of pleaſure, and proneneſs to debauch, have fixed a ſtain on his reputation, which all his mighty atchievements are unable to efface. It was this that occaſioned the murder of Clitus, the burning of Perſepolis; and, in the end, his own untimely death, which conſidering the period at which it happened, and the events by which it was followed, might well be conſidered as one of the greateſt calamities by which the world has been viſited.

It is the object of the 2d, 3d, and 4th ſections of Dr. Gillies's preliminary eſſay, to examine how far Alexander's plans were original, in the concerns of foreign and domeſtic policy, or how far he was guided by the example of his precurſors in empire. To accompliſh this, he reviews at conſiderable length the various dynaſties which had previouſly held ſway in Aſia, and whoſe military or civil tranſactions had materially affected the great continent of the ancient world. He divides the conquerors who had ſucceſſively ruled in the Eaſt before the Macedonian invaſion into two claſſes; thoſe who were converſant with arts, letters, and commerce, who built cities, and promoted civilization;

* "Arrian, l. vii. ſub fin."

and

and thoſe who exhibited traces of nothing but groſſneſs, ignorance, and barbariſm. The firſt claſs he confines to the ancient Aſſyrians and Egyptians; the ſecond comprehends the Scythians, as well as the ancient Medes and Perſians, whom he gives good reaſons for conſidering as conquerors of a barbarous rather than a civilized character.

To aſcertain in the fulleſt manner the ſuperiority of Alexander's views over the policy of any of theſe once victorious dynaſties, Dr. Gillies details in ſucceſſion the remarkable events of the hiſtory of each. He traces the ſucceſſive and deſtructive irruptions of the various Scythian hordes, by which the fair face of Aſia was repeatedly laid waſte. He ſketches the hiſtory of Media and Perſia in ancient ages. He explores the annals of Egypt, illuſtrates its geography, and examines thoſe ſtupendous monuments of art by which it has been diſtinguiſhed from all other nations. The hiſtory of Aſſyria next paſſes under review; and the author aſſiduouſly exerts himſelf in endeavouring to reconcile the jarring accounts of ancient hiſtorians, reſpecting the extent and power of this far-famed empire; and in combining the records of its monarchs, preſerved in ſacred writ, with the tranſactions detailed in profane hiſtory. We cannot, however, undertake to expatiate on this part of Dr. Gillies's preliminary eſſay, but haſten to the body of the work itſelf.

Dr. Gillies having concluded his eſſay with an account of the particulars of the death of Alexander, which was occaſioned by a fever excited in conſequence of a debauch, opens his hiſtory with an account of the heirs in his family. The Greek hiſtorians repreſent Alexander as having died childleſs, by which we are to underſtand, that they did not conſider any of his children as legitimate: he had, however, at the time of his death a ſon named Hercules, then in his fifth year, by a Syrian captive named Barcina; and Roxana, a Bactrian lady, whom he had publicly eſpouſed, was ſix months advanced in her pregnancy. The collaterals of his family conſiſted of his full ſiſter Cleopatra, his half brother Philip Arrhidæus; and his half ſiſter Cynna, who with her daughter Eurydice, fought like Amazons in the ranks of the Macedonian army.

The teſtament of Alexander, if ever it exiſted, was not to be found at his death, having, according to ſome authorities, been depoſited in the city of Rhodes, whence his ſucceſſors took care that it ſhould never be recovered. Philip Arrhidæus, whoſe deſcent naturally pointed him out as the new emperor, or at leaſt the regent of the empire till the

the reſult of Roxana's pregnancy ſhould be known, was a prince of a weak underſtanding, and an unambitious temper, who had followed the Macedonian camp without bearing any command, or ever taking part in any important tranſaction. Thus was a proſpect opened to the ambition and rapacity of Alexander's generals, already inured to the perils of war, and the ſweets of conqueſt; and who began to cabal for power as ſoon as the melancholy tidings of their maſter's diſſolution were publicly made known.

Of theſe, three were cloſely allied to the royal blood, viz. Perdiccas, Leonnatus, and Ptolemy; the firſt a daring and ambitious character, the ſecond, frivolous though bold; the third, cautious and politic, as well as reſolute and enterpriſing. Beſides theſe, there were, according to Dr. Gillies, ten other generals of high pretenſions, who, from the glory of their exploits, and the high rank which they held in Alexander's ſervice, could not be expected eaſily to acknowledge a ſuperior: but of theſe ſeven only were then preſent in Babylon. To deliberate concerning both the ſucceſſion and adminiſtration, a council of the principal officers was called in the palace, the day after Alexander's death; and each came accompanied by his principal adherents, as if prepared for the conteſt, which was immediately to enſue. Perdiccas's character, ſtill more than his rank, entitled him to act the chief part on this ſolemn occaſion.

Meanwhile, however, the troops of the phalanx, impatient of delay, had thrown open the gates of the hall of audience, and proclaimed as king the brother of Alexander, Philip Arrhidæus. The aſſembly was thrown into commotion and every chief, ſupported by his partizans, endeavoured to promote his own private views. After a tumultuous debate, it was declared by the aſſembly, "that Perdiccas and Leonnatus, the former of whom had been placed by Alexander at the head of the *Companions*, and the latter at that of the *Life-guards*, ſhould be appointed joint regents of the kingdom; and that in all things the intention of their late monarch might be complied with, Perdiccas, as entruſted with his ſignet, was named firſt in the commiſſion." The phalanx, however, continuing to ſupport the cauſe of Arrhidæus, a new arrangement was ſoon found neceſſary. Arrhidæus, and the new born ſon of Roxana, were declared coheirs of the empire, and Perdiccas was named ſole regent, or protector; his rival Leonnatus having been prevailed on to reſign into his hands his ſhare of ſupreme power.

Perdiccas

Perdiccas held a precarious ſway in the empire for three years, when he was murdered by his own ſoldiers in conſequence of an unſucceſsful expedition, which he had undertaken againſt Ptolemy the ſatrap of Egypt. After a vain attempt to ſupport Arrhidæus in the character of regent, this high honour was unanimouſly conferred on Antipater, who had long ruled with kingly power in Macedonia, and had lately exerted himſelf with ſucceſs in quelling a rebellious diſpoſition among the Grecian ſtates. It was about this period that the funeral of the great Alexander was decreed; for ſo eager had been the ſtruggle for power, among the rival chieftains, that the remains of the hero had hitherto been permitted to remain uninterred, though they had been carefully embalmed. It was now however reſolved that the ceremony ſhould be conducted with the greateſt magnificence, and its ſuperintendence was entruſted to Arrhidæus, an officer of high credit in the phalanx, who employed nearly two years in preparations for this auguſt ſolemnity. Theſe preparations are detailed at page 287. Antipater continued to enjoy the power of regent till his death, which happened not long after. He even took upon himſelf to name his ſucceſſor, and ſelected Polyſperchon, then governor of Macedonia, a man of a mean and deſpicable character. But this unworthy regent was not allowed to aſſume his authority without diſpute, for Caſſander, the ſon of Antipater, drove him from his government of Macedonia; while Antigonus, the friend and lieutenant of the deceaſed regent, cauſed himſelf to be proclaimed protector by the army, and without any other warrant proceeded at once to exerciſe the functions of ſupreme power. During this turbulent period, the royal line of Macedonia was totally extirpated by the jealouſy of the uſurpers, who ſucceſſively held ſway in the different provinces; for not only were the mild Arrhidæus, and the youthful ſon of Alexander thus inhumanly put to death; but the ſword of the aſſaſſin fell likewiſe upon Hercules, the ſon of Barcina; upon Olympias, the mother of Alexander, Cleopatra, his ſiſter, and all the females of the royal blood.

To counteract the aſcendency of Antigonus, Polyſperchon opened a treaty with Eumenes, the ſworn enemy of that uſurper, who had already been engaged in an arduous ſtruggle againſt his riſing power. Eumenes, one of the ableſt, as well as moſt praiſe-worthy of Alexanders officers, and who had always been the defender of the pretenſions of the royal line, was now proclaimed by Polyſperchon, commander in chief of the forces in Aſia; and in virtue of that authority

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he ſoon preſented a formidable barrier to the encroachments of Antigonus. He ſummoned to his ſtandard the Argyraſpides, or ſilver-ſhielded *hypaſpiſts*, the choſen veterans of the Macedonian phalanx; and recruited his ranks with many allies from the various provinces of the Eaſt. Antigonus was not leſs vigilant in preparing for the field;-and a conteſt immediately enſued between theſe celebrated captains; which on account of the ſkill with which it was conducted, on both ſides, the high character of the parties concerned, and the greatneſs of the ſtake which was at iſſue, forms altogether one of the moſt intereſting portions of this department of ancient hiſtory. The warfare was carried on with various ſucceſs, till at length in a deciſive action, victory declared for Antigonus; and his rival having fallen into his hands, was without ſcruple immediately put to death. We extract a part of Dr. Gillies's account of the final ſtruggle between Antigonus and Eumenes.

"Eumenes, inſtead of waiting for the invaders in Perſis, determined to encounter them on their march thither. Towards the commencement of his expedition, he ſacrificed to the gods and gave a public entertainment, in which having rivalled the popular magnificence of Peuceſtes, he unfortunately imitated the intemperance of Alexander. This unſeaſonable debauch firſt ſuſpended his march, and afterwards obliged him to be conveyed in a litter in the rear of the army. In ſuch a diſgraceful ſituation, he was informed by his ſcouts, that his enemies were advancing from the foot of the Paratacene mountains to the barren frontiers of Perſis and Media, two rival and often hoſtile provinces. In leſs than twenty-four hours their advanced guard made its appearance in regular array; for Antigonus had quickened their march upon learning from deſerters his adverſary's indiſpoſition. Antigenes and Peuceſtes then led the van; but their troops had no ſooner beheld the enemy, than they called aloud for Eumenes. He haſtened to their aid; and undrawing the curtains of his litter, was welcomed by the clangour of arms, and a ſalute in the Macedonian tongue: his preſence had reſtored their ſpirits, and the preciſion of his orders ſkilfully arrayed them for battle. Their ſudden alacrity aſtoniſhed Antigonus, till eſpying the litter of Eumenes gliding briſkly along the line, he exclaimed, with his uſual burſt of loud laughter, "behold the machine which has produced theſe wonderful movements *." Having expected to ſurprize the enemy, he thought proper to decline an immediate engagement; and Eu-

* "Plutarch in Eumen."

menes perceiving the roughneſs of the intervening ground, did not moleſt his retreat, nor afterwards diſturb his encampment.

The armies thus remained four days within half a mile of each other, when, on the fifth, Antigonus ſent an embaſſy to the ſatraps and other officers in the hoſtile camp, promiſing to maintain the former in their reſpective provinces, to grant lands and appointments to the latter; to take their troops into his immediate pay, and to ſend home, at his own expence, thoſe Greeks and Macedonians who wiſhed to reviſit their native country. The admiſſion of ſuch an embaſſy, proved that Eumenes, however admired as a general, was not abſolute as a maſter. But the propoſitions of Antigonus were rejected, his ambaſſadors were threatened; and Eumenes, while he allowed them to depart in ſafety, taught his ſoldiers, by an apologue, to applaud their own prudence in eluding the ſnare which had been laid for them. "A lion," he ſaid, "loved a virgin, whoſe father oppoſed their marriage leſt any domeſtic diſſention ariſing, the lion might be tempted to make too fierce an application of his claws and teeth; to obviate which objection, the amorous ſavage deprived himſelf of thoſe formidable weapons, when on the renewal of his petition, the father of the virgin attacked and killed him with a club. In the ſame manner would you have been treated by Antigonus, had you hearkened to his propoſal and parted with your ſtrength*."

"On the day following, Eumenes was informed by deſerters, that the enemy purpoſed to decamp at the ſecond watch of the night. He juſtly ſuſpected their intention of eſcaping to the fertile diſtrict of Gabiena in Elimais†, watered by the upper part of the Eulæus. To anticipate this meaſure, he ſent pretended deſerters to Antigonus, with information that his lines would be attacked in the evening. While this intelligence obliged Antigonus to prepare for a battle inſtead of a retreat, Eumenes ſuddenly decamped; and proceeding with ſilence and celerity in the direction of Gambiena, gained an advance of ſix hours march ‡, before the enemy was apprized of his departure. Antigonus purſued with ſuch ſpeed as would have overtaken a leſs diligent adverſary; but could not recover his loſt ground, until he had recourſe to an artifice, rivalling the dexterity by which he had been diſtanced. Committing the infantry to Python, he drove forward at full ſpeed with his cavalry; and continuing his purſuit all night, formed at dawn in ſuch complete

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* "Diodor. l. xix. ſ. 25."

† "Strabo, l. xvii. p. 1080."

‡ "Diodorus, as we ſhall ſee below, divides the night into three watches; by two of which Eumenes had got the ſtart of the enemy."

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order, on the ſide of a hill near to which the enemy had to paſs, that Eumenes perceiving his diſpoſitions, never doubted that his whole force was at hand. He therefore commanded a halt, and prepared for an engagement. Antigonus's infantry meanwhile advanced with a rapid and well regulated motion; and a battle, which had been long avoided by the ſkill or caution of both generals, the ſucceſs of their mutual ſtratagems now rendered inevitable.

" Of all uſeleſs writing, and of all tireſome reading, there is none more obnoxious than the prolix detail of vulgar battles, fought by ordinary generals. But the ſtruggle between Antigonus and Eumenes was an emulous exertion of talent, perpetually varied on one ſide, and ſucceſsfully encountered on the other. In the preſent inſtance, too, their ſtrength was pretty equally balanced; Antigonus having twenty-eight thouſand foot, eight thouſand five hundred horſe, and ſixty-five elephants; and Eumenes, though inferior to him by one-third in horſe and foot, yet, commanding an hundred and twenty-five elephants, then deemed moſt important auxiliaries; and what was of infinitely more real value, a body of three thouſand veterans, perfected by experience, elated by military honours, confident in their own energy, and from unckequered ſucceſs, deſpiſing every enemy. His left wing Eumenes committed to Eudamus, who had brought with him a ſelect troop * of horſe as well as the elephants from India. Eudamus was reinforced by the cavalry under Staſander and Amphimachus ‡, reſpectively ſatraps of Aria and Meſopotamia; by Cephalo, who had been ſubſtituted inſtead of the traitor Sibyrtius, to the command of the Arachoſians; by five hundred horſe from Paropamiſus, and an equal number of Thracians from the Danube. The whole wing was covered in front by a creſcent of forty elephants, intermixed with ſlingers and archers. The main body adjoining to this wing was compoſed, as uſual, of the heavy-armed infantry, eleven thouſand in number, of which one half, though drawn from a wide variety of nations, were equipped in the Macedonian faſhion. The *hypaſpiſts* ſtood next, a lighter infantry, amounting to ſix thouſand, of whom the Argyraſpides, thoſe diſtinguiſhed veterans juſt mentioned, immediately flanked the heavy-armed phalanx. This whole maſs of infantry was alſo fronted by a bulwark of forty elephants. On the right wing Peuceſtes and Tlepolemus, ſatraps of Perſis and Carmania, commanded their reſpective cavalry: they were flanked by Eumenes at the head of the *compa-*

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* " This troop is alſo called αγημα by Diodorus."

‡ " Amphimachus, of whoſe junction with Eumenes, no mention is before made, had ſucceeded to Arceſilaus, the firſt Greek ſatrap of Meſopotamia. Diod. l. xviii. ſ. 3.

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nions, and other ſelect troops of horſe; the general chooſing on this occaſion the ſame poſt which had been always occupied by his maſter Alexander. This right wing, in which he greatly confided, was fronted by a line of forty-five elephants diſtinguiſhed by their ſtrength and fierceneſs.

"The ſuperiority of Eumenes in elephants determined Antigonus's arrangement. His left wing, deſtined rather for ſhew than effect, was filled up with equeſtrian archers, and other horſemen armed with ſpears, two thouſand five hundred Tarentines trained to looſe ſkirmiſh, and Thracian vaulters leading reſpectively ſeveral horſes, which they uſed by turns in their deſultory aſſaults. The whole of this wing was entruſted to Python, ſatrap of Media, from whoſe province moſt of the cavalry had been drawn; and who was enjoined to haraſs Eumenes' right wing with a Scythian-like combat, often remitted and often renewed, incapable, indeed, of making any deciſive impreſſion, yet calculated to occupy that important diviſion of the enemy. Theſe irregulars were followed by the phalanx, conſiſting of nine thouſand mercenaries; eleven thouſand Lycians and Pamphylians, and other nations of Lower Aſia, armed after the Macedonian faſhion; and laſt of all eight thouſand Macedonians. Antigonus, as well as Eumenes, aſſumed for his own poſt the command of his right wing, compoſed of the choice of his cavalry, particularly the *Companions* * commanded by his ſon Demetrius, and the firſt troop of which was headed † immediately by himſelf. This wing was fronted by the beſt of his elephants. The remainder defended his infantry; a very few only were placed on his left wing.

"When the adverſe armies had approached in this order within a proper diſtance of each other, the ſignal was raiſed on high, the troops ſhouted alternately, the trumpets ſounded a charge. The irregulars in Antigonus' left, performed ſucceſsfully their appointed ſervice; and availing themſelves of their velocity and numbers, haraſſed the enemy's flank, galling the elephants with their arrows, and after eluding their purſuit, again renewing the ſame deſultory combat. But Eumenes ſeaſonably drew a reinforcement of cavalry from his left; and by a vigorous charge, the more terrible, becauſe followed by his elephants, diſſipated thoſe hovering clouds, and purſued them towards the mountains.

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* The *companions* denoted under Alexander a particular body of men; but under his ſucceſſors, who formed their armies as much as poſſible on their maſter's model, the ſame technical term denoted different bodies of men in different armies, all bearing the ſame name, becauſe performing the ſame functions.

† The αγημα, otherwiſe called the ιλη βασιλικη, becauſe uſually commanded by Alexander in perſon.

Meanwhile the infantry engaged with great ſpirit; the ardour on the weaker ſide being inflamed to enthuſiaſm by the conſcious worth of the Argyraſpides, who upbraided their adverſaries, as wretches who combated their fathers. The rapidity of this ſelect body was equal to its firmneſs; and wherever theſe veterans aſſailed, their exertions were deciſive. Antigonus, when both his main body and his left wing had given way, was adviſed to move towards the mountains and endeavour to cover the retreat. But the impetuoſity of the Argyraſpides in urging the purſuit, had left unſupported the diviſion commanded by Eudamus. Antigonus ſeized the deciſive moment; ruſhed into the opening with the flower of his cavalry, and by an attack in flank put to rout the whole of this left wing. The ſwifteſt of his horſe were diſpatched to collect his own fugitives, whom the alternation of victory enabled him to rally and form at the foot of the mountains. Eumenes perceiving the defeat of his left wing, returned with his cavalry from the purſuit, and alſo recalled his infantry. Before either army was again prepared for battle, night had come on; but it was then full moon; the ſky was clear and ſerene; and the hoſtile lines ſtood ſo near to each other *, that they could mutually perceive the diſtinct flaſhes of adverſe ſteel, and hear the clang of weapons, the neighing of horſes, and the roaring of elephants.

"Eumenes, whoſe loſs of men had been inconſiderable, compared with that of his opponent, might have renewed the engagement with advantage; but he was overruled in this purpoſe by the mutinous temper of his troops, as well as in the deſign of moving to the left that he might have an opportunity of interring the ſlain †." Vol. I. p. 345.

After the defeat and death of Eumenes, which took place eight years poſterior to the demiſe of Alexander, Antigonus ruled almoſt without controul in the provinces of Aſia, and ſeems to have meditated the complete ſubjugation of the rival chieftains, who had eſtabliſhed their power in the remoter diſtricts of the empire. His plans of ambition were powerfully ſeconded by the talents and activity of his ſon Demetrius, one of the moſt extraordinary characters of his age; and ſurnamed Poliorcetes, from his uncommon ſkill in the art of conducting ſieges. This young prince combined with undaunted bravery, and a boundleſs ſpirit of enterpriſe, a generous openneſs, and a fondneſs for the

* Only four πλεθρα aſunder, that is 400 feet; but the πλεθρον, as a meaſure of length, is eſtimated differently by Suidas and Heſychius.

† Diodor. l. xix. ſ. 31.

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arts and literature that had conferred immortality on the Grecian name. But he was fickle, haughty, and addicted to pleaſure. In the true ſpirit of enthuſiaſm, he planned an expedition for the purpoſe of emancipating the Grecian republics, and reinſtating them in the full poſſeſſion of their ancient privileges. To Athens he was particularly partial, and loaded its citizens with benefits, for which he required no other return than their eſteem. The ingratitude with which he was treated by this fickle people in the ſeaſon of his adverſity, is a memorable example of the inſtability of popular favour.

The ambition of Antigonus, and the arrogance with which he purſued his ſchemes of aggrandizement, at length raiſed againſt him a formidable combination of the governors of the principal provinces, who had never acknowledged his ſway; and who, as well as himſelf, had now aſſumed the title of kings. Theſe were Caſſander in Macedon; Lyſimachus in Thrace; Ptolemy in Egypt; and Seleucus, who for ſome time had obtained a footing in Babylon. Antigonus and Demetrius did not ſhrink from the conteſt, but immediately gave battle to the forces of Seleucus and Lyſimachus, which had formed a junction in Phrygia. The action, which was fought at Ipſus, proved deciſive. Antigonus was ſlain, his army routed, and his ſon Demetrius put to flight. Soon after a partition was made of the conqueſts of Alexander among the four ſucceſsful generals, according to which, Egypt, with Cœlo-Syria and Paleſtine, were ceded to Ptolemy; Seleucus gained the reſt of Syria, and was confirmed in his extenſive dominion between the Euphrates and the Indus; Lyſimachus acquired Leſſer Aſia, and the neighbouring mountainous diſtrict; and Caſſander continued to reign in Macedonia and Greece.

(To be continued.)

ART. II. *Philoſophical Tranſactions of the Royal Society of London. For the Year* 1807. P. I. 4to. pp. 132. G. and W. Nicol.

THIS part of the philoſophical tranſactions contains only ſix papers, beſides the meteorological journal. The contents of thoſe papers are as follows:

I. *The Bakerian Lecture on ſome Chemical Agencies of Electricity.* By Humphry Davy, Eſq. F.R.S. &c.

The ſubject of electricity, which ſeems to be concerned with almoſt all the operations of nature, whoſe power ex-

ceeds that of any other known agent, and whoſe effects are undoubtedly of the utmoſt conſequence, is far from being clearly or ſufficiently underſtood; there being ſeveral facts which apparently contradict each other, and others which are at preſent utterly inexplicable. It is for the purpoſe of explaining ſome of thoſe difficulties, or of elucidating the ſubject in general, that Mr. D. deſcribes in the preſent lecture ſeveral of his valuable experiments, and accompanies them with proper explanations, as well as a judicious application of their reſults to ſome grand operations of nature.

This rather extenſive paper is divided into ten ſections; the firſt of which contains a ſhort introduction. The ſecond treats of *the changes produced by electricity in water*. Here this author gives a conciſe hiſtory of the obſervations made by various philoſophers, relative to the production of an acid, and of an alkali, in water expoſed to the action of Galvaniſm, or to the Voltaic pile. The phenomena, as related by thoſe experimenters, are rather of a contradictory nature; for ſometimes an acid, at other times an alkali, and often both an acid and an alkali were ſaid to be produced at the ſame time; yet in ſome caſes no indications of the preſence of an acid or of an alkali could be diſcovered. But it ſoon appeared from Mr. Davy's experiments, as well as from thoſe of the Galvanic Society at Paris, of Dr. Wollaſton and others, that the acid or the alkali was derived from the ſubſtances employed in the apparatus. By repeating and diverſifying the experiments, this author found that a ſmall quantity of ſaline matter was always produced; and after having examined all the concurring circumſtances, and every part of the apparatus, he found reaſon to conclude, that the fixed alkali was furniſhed by the water itſelf; for though the water had been diſtilled, yet it is well known that ſmall quantities of the fixed alkalies riſe and paſs over with the vapour in rapid diſtillations. In order to perform the experiment in the leaſt exceptionable manner, Mr. D. uſed two hollow cones of pure gold; theſe were filled with diſtilled water, and connected together by the interpoſition of a moiſtened piece of amianthus. In this ſtate they were expoſed to the action of the Voltaic battery.

"In ten minutes the water in the negative tube had gained the power of giving a ſlight blue tint to litmus paper: and the water in the poſitive tube rendered it red. The proceſs was continued for fourteen hours; the acid increaſed in quantity during the whole time, and the water became at laſt very ſour to the taſte. The alkaline properties of the fluid in the other tube, on the contrary, remained ſtationary, and at the end of the time, it did not act upon litmus or turmeric paper more than in th

the firſt trial: the effect was leſs vivid after it had been ſtrongly heated for a minute; but evaporation and the uſual proceſs proved that ſome fixed alkali was preſent. The acid, as far as its properties were examined, agreed with pure nitrous acid, having an exceſs of nitrous gas."

This experiment was varied and repeated in the open air, and likewiſe under the exhauſted receiver of the air-pump, attending to all the circumſtances which the nicety of the ſubject ſeemed to demand; and after all it appeared evident that water chemically pure, is decompoſed by the action of electricity into gaſeous matter alone, namely, into oxygene and hydrogene; that the fixed alkali, when any of it is obtained, is not generated, but evolved, either from the ſolid materials employed in the preparation, or from ſaline matter contained in the water; and that the ammonia (minute portions of which were often produced) and the acid, are formed by a mixture of the gaſes, which are partly produced by the decompoſition of the water, and partly abſorbed from the atmoſphere.

Sect. III. *On the Agencies of Electricity in the Decompoſition of various Compounds.*

The reſult of the preceding experiments having manifeſted the power of electricity in decompoſing ſolid bodies, Mr. D. endeavoured to aſcertain the peculiar effects which that power might produce upon ſuch ſolid bodies as were inſoluble, or difficultly ſoluble in water. With this view he ſucceſſively expoſed to the galvanic action ſeveral pieces of ſtone, viz. zeolite, lapidolite, volcanic lava, &c, and he obtained an alkaline matter from every one of thoſe bodies. But notwithſtanding thoſe reſults, willing to remove every poſſible doubt reſpecting the ſource of thoſe products, he made the following very accurate experiment, in which he employed glaſs, as a ſubſtance apparently inſoluble in water, and of courſe not likely to afford any erroneous reſults.

"The balance," Mr. Davy ſays, "that I employed was made for the Royal Inſtitution, by Mr. Fidler, after the model of that belonging to the Royal Society; it turns readily with $\frac{1}{300}$ of a grain when loaded with 100 grains on each ſide; a glaſs tube with a platina wire attached, weighing 84 grains $\frac{56}{125}$, was connected with an agate cup, by amianthus; they were filled with purified water, and electrified by a power from 150 pairs of plates in ſuch a way, that the platina in the glaſs tube was negative. The proceſs was continued for four days, when the water was found alkaline. It gave by evaporation and expoſure to a heat of about 400° Fahrenheit, ſoda mixed with a white powder

inſoluble in acids, the whole weight of which was $\frac{36}{115}$ of a grain. The glaſs tube carefully cleaned and dried, weighed 84 grains $\frac{37}{115}$. The difference between the loſs of weight of the tube and the weight of the products in the water, may be eaſily explained: ſome minute detached particles of amianthus were preſent, and the ſoda muſt have contained water, a ſubſtance which it is probably perfectly free from in glaſs."

After this experiment, Mr. D. deſcribes thoſe in which he employed ſubſtances ſoluble in water, and with theſe the decompoſition was always more rapid, as well as the reſults more diſtinct. He ſucceſſively uſed compound ſalts of various deſcriptions, viz. metallic, earthy, &c, and it is to be remarked that in the decompoſition of thoſe ſaline ſubſtances by means of electricity, the acid was always found near that wire which was connected with the poſitive ſide of the battery, whilſt the alkali, the earth, or the metallic ſubſtance, was found near the wire connected with the negative ſide.

"Strong," Mr. D. ſays, "or ſaturated ſaline ſolutions, as might have been expected, afforded indications of the progreſs of decompoſition much more rapidly than weak ones; but the ſmalleſt proportion of neutroſaline matter ſeemed to be acted on with energy.

"A very ſimple experiment demonſtrates this laſt principle. If a piece of paper tinged with turmeric is plunged into pure water in a proper circuit, in contact with the negative point, the very minute quantity of ſaline compound contained in the paper, affords alkaline matter ſufficient to give it inſtantly a brown tint near its point of contact: and acid in the ſame manner is immediately developed from litmus paper, at the poſitive ſurface."

Sect. IV. *On the Tranſfer of certain of the conſtituent Parts of Bodies by the Action of Electricity.*

It appearing probable, from the experiments of other perſons, that the ſaline elements evolved in decompoſitions effected by electricity, were capable of being tranſferred from one electrified ſurface to another, this author endeavoured to determine the matter by means of deciſive experiments, and his attempts were attended with complete ſucceſs.

"I connected," ſays he, "one of the cups of ſulphate of lime with a cup of agate by aſbeſtos; and, filling them with purified water, made the platina wire in the cup of ſulphate of lime tranſmit the electricity from a power of 100; a wire in the agate cup received it. In about four hours a ſtrong ſolution of lime

was

was found in the agate cup, and ſulphuric acid in the cup of ſulphate of lime. By reverſing the order, and carrying on the proceſs for a ſimilar time, the ſulphuric acid appeared in the agate cup, and the ſolution of lime on the oppoſite ſide.

"Many trials were made with other ſaline ſubſtances, with analogous reſults. When the compounds of the ſtrong mineral acids with alkaline, or alkaline-earthy baſes, were introduced into one tube of glaſs, diſtilled water connected by amianthus being in another tube, both connected by wires of platina in the voltaic arrangement, the baſe always paſſed into the diſtilled water when it was negative, and the acid when it was poſitive.

"The metals and the metallic oxides paſſed towards the negative ſurface like the alkalies, and collected round it. In a caſe in which ſolution of nitrate of ſilver was uſed on the poſitive ſide, and diſtilled water on the negative, ſilver appeared on the whole of the tranſmitting amianthus, ſo as to cover it with a thin metallic film."

The time requiſite for ſuch transfers, appeared to bear ſome proportion to the intermediate volume of water.

Mr. D. alſo tried whether the contact of the ſaline ſolution with a metallic ſurface, was neceſſary for the above-mentioned decompoſition and transfer; and his trials proved that it was not neceſſary.

The title of the Vth Section is, *On the Paſſage of Acids, Alkalies, and other Subſtances through various attracting Chemical Menſtrua, by means of Electricity.*

The reſults of the experiments of this ſection are very intereſting; for they prove that acid and alkaline ſubſtances, during the time of their transfer, when acted upon by electricity, are capable of paſſing through interpoſed chemical menſtrua, without actually combining with them. This diſcovery gave origin to a variety of general remarks relative to its application, and to its various modes of acting. Thoſe remarks and obſervations are contained in the ſixth ſection, to which we muſt refer our readers for its numerous particulars.

Sect. VII. *On the general Principles of the Chemical Changes produced by Electricity.*

Sect. VIII. *On the Relations between the Electrical Energies of Bodies, and their chemical Affinities.*

Sect. IX. *On the Mode of Action on the Pile of Volta, with experimental Elucidations.*

Of the contents of thoſe ſections, it is not in our power

to give a ſhort and intelligible account; the various theoretic remarks, and the experimental illuſtrations of the ſame, being ſo intimately connected together, as not to afford a ſatisfactory ſelection, without increaſing this article beyond the limits of our publication.

The title of the Xth Section, which is the laſt of this moſt valuable paper, is, *On ſome general Illuſtrations and Applications of the foregoing Facts and Principles, and Concluſion.*

In this ſection, the general tendency of the foregoing inveſtigation is diſtinctly referred to its different heads. In the firſt place it ſhows that Fabroni's original idea concerning the cauſes of the galvanic phenomena, viz. that they are to be attributed to chemical changes, is not true. And ſecondly it ſhows, that many applications of the new facts, that are deſcribed in the preſent paper, may be made to the various proceſſes of chemiſtry.

"They offer," this author ſays, "very eaſy methods of ſeparating acid and alkaline matter, when they exiſt in combination, either together or ſeparately, in minerals; and the electrical powers of decompoſition may be eaſily employed in animal and vegetable analyſis.

"A piece of muſcular fibre, of two inches long and half an inch in diameter, after being electrified by the power of 150 for five days, became perfectly dry and hard, and left on incineration no ſaline matter. Potaſh, ſoda, ammonia, lime, and oxide of iron were evolved from it on the negative ſide, and the three common mineral acids and the phoſphoric acid were given out on the poſitive ſide."

In a ſimilar manner a decompoſition was effected of a laurel leaf, and of ſome plants of mint; and to thoſe accounts the following obſervations are ſubjoined.

"Theſe facts ſhew, that the electrical powers of decompoſition act even upon living vegetable matter; and there are ſome phænomena which ſeem to prove that they operate likewiſe upon living animal ſyſtems. When the fingers, after having been carefully waſhed with pure water, are brought in contact with this fluid in the poſitive part of the circuit, acid matter is rapidly developed, having the characters of a mixture of muriatic, phoſphoric, and ſulphuric acids; and if a ſimilar trial be made in the negative part, fixed alkaline matter is as quickly exhibited.

"The acid and alkaline taſtes produced upon the tongue, in Galvanic experiments, ſeem to depend upon the decompoſition of the ſaline matter contained in the living animal ſubſtance, and perhaps in the ſaliva.

"As acid and alkaline ſubſtances are capable of being ſepa-

rated

rated from their combinations in living ſyſtems by electrical powers, there is every reaſon to believe, that by converſe methods they may be likewiſe introduced into the animal œconomy, or made to paſs through the animal organs: and the ſame thing may be ſuppoſed of metallic oxides; and theſe ideas ought to lead to ſome new inveſtigations in medicine and phyſiology.

"It is not improbable that the electrical decompoſition of the neutral ſalts in different caſes, may admit of œconomical uſes. Well burned charcoal and plumbago, or charcoal and iron, might be made the exciting powers; and ſuch an arrangement if erected upon an extenſive ſcale, neutroſaline matter being employed in every ſeries, would, there is every reaſon to believe, produce large quantities of acids and alkalies with very little trouble or expence.

"Ammonia and acids capable of decompoſition, undergo chemical change in the voltaic circuit only when they are in very concentrated ſolution; and in other caſes are merely carried to their particular points of reſt. This fact may induce us to hope that the new mode of analyſis may lead us to the diſcovery of the *true* elements of bodies, if the materials acted on be employed in a certain ſtate of concentration, and the electricity be ſufficiently exalted. For if chemical union be of the nature which I have ventured to ſuppoſe, however ſtrong the natural electrical energies of the elements of bodies may be, yet there is every probability of a limit to their ſtrength; whereas the powers of our artificial inſtruments ſeem capable of indefinite increaſe.

"Alterations of electrical equilibrium are continually taking place in nature; and it is probable that this influence, in its faculties of decompoſition and tranſference, conſiderably interferes with the chemical alterations occurring in different parts of our ſyſtem.

"The electrical appearances which precede earthquakes and volcanic eruptions, and which have been deſcribed by the greater number of obſervers of theſe awful events, admit of very eaſy explanation on the principles that have been ſtated.

"Beſides the caſes of ſudden and violent change, there muſt be conſtant and tranquil alterations in which electricity is concerned, produced in various parts of the interior ſtrata of our globe.

"Where pyritous ſtrata and ſtrata of coal-blende occur, where the pure metals or the ſulphurets are found in contact with each other, or any conducting ſubſtances, and where different ſtrata contain different ſaline menſtrua, electricity muſt be continually manifeſted; and it is very probable, that many mineral formations have been materially influenced, or even occaſioned by its agencies.

"In an experiment that I made of electrifying a mixed ſolution of muriate of iron, of copper, of tin, and of cobalt, in a poſitive veſſel, diſtilled water being in a negative veſſel, all the four oxides paſſed along the aſbeſtus and into the negative tube,

and

and a yellow metallic cruſt formed on the wire, and the oxides arranged themſelves in a mixed ſtate round the baſe of it.

"In another experiment, in which carbonate of copper was diffuſed through water in a ſtate of minute diviſion, and a negative wire placed in a ſmall perforated cube of zedite in the water, green cryſtals collected round the cube, the particles not being capable of penetrating it.

"By a multiplication of ſuch inſtances, the electrical power of transference may be eaſily conceived to apply to the explanation of ſome of the principal and moſt myſterious facts in geology.

"And by imagining a ſcale of feeble powers, it would be eaſy to account for the aſſociation of the inſoluble metallic and earthy compounds, containing acids.

"Natural electricity has hitherto been little inveſtigated, except in the caſe of its evident and powerful concentration in the atmoſphere. Its ſlow and ſilent operations in every part of the ſurface will probably be found more immediately and importantly connected with the order and œconomy of nature; and inveſtigations on this ſubject can hardly fail to enlighten our philoſophical ſyſtems of the earth, and may poſſibly place new powers within our reach."

One plate is annexed to this paper, which exhibits the principal part of the peculiar apparatus uſed by Mr. D. in this inveſtigation.

II. *On the Preceſſion of the Equinoxes.* By the Rev. Abram Robertſon, M.A. F.R.S. &c.

The phenomenon of the preceſſion of the equinoxes, which had been noticed many centuries ago, was firſt explained on the true principles of motion, combined with the attractive influence of the ſun and moon, by the immortal Newton, in his mathematical Principles of Natural Philoſophy. It has, however, for this 50 years, been juſtly obſerved, that Newton made a miſtake in his proceſs, which rendered his concluſions erroneous; in conſequence of which the ſubject has been re-examined by the moſt diſtinguiſhed mathematicians of Europe; but their inveſtigations, as this author obſerves, may be arranged under three general heads, viz. 1ſt, Thoſe which have led to a wrong concluſion in conſequence of a miſtake committed in their proceſs of reaſoning; 2dly, Thoſe concluſions, which, though true in themſelves, are however counteracted by oppoſite errors; and 3dly, Thoſe which being free from any material error, have been attended with exact reſults, at leaſt as much ſo as the nature of the ſubject could admit. Thoſe imperfections, Mr. Robertſon thinks, muſt be attributed to the unculti-

cultivated ſtate of that branch of the doctrine of motion, upon which the preſent ſubject principally depends; namely, that of compound rotatory motion. He then ſays,

"In conſequence of this perſuaſion I have, in the firſt nine of the following articles, endeavoured to inveſtigate the primary properties of compound rotatory motion from clear and unexceptionable principles. The diſturbing ſolar force on the ſpheroidical figure of the earth is then calculated, and the angular velocity which it produces, is afterwards compared with that of the diurnal revolution, by means of the properties of rotatory motion previouſly demonſtrated. The quantity of annual preceſſion is then calculated in the uſual way, and alſo that of nutation, as far as they are produced by the diſturbing force of the ſun."

It is not in our power to give any further account of thoſe articles, both on account of the connection of the extended mathematical reaſoning, and for want of the plate of diagrams which accompanies the paper.

III. *An Account of two Children born with Cataracts in their Eyes, to ſhew that their Sight was obſcured in very different Degrees; with Experiments to determine the proportional Knowledge of Objects acquired by them immediately after the Cataracts were removed.* By Everard Home, Eſq. F.R.S.

This account of the obſervations made on the two boys born blind, was laid before the Royal Society, principally with a view of explaining the difference between the reſults of ſimilar operations performed by Mr. Cheſelden and Mr. Ware, as recorded in the Philoſophical Tranſactions for the years 1728 and 1801; the former of whom found reaſons to conclude, that viſion alone gives no idea of the figure of objects, or of their diſtance from the eye; whereas the latter ſeemed to authorize a different concluſion.

William Stiff, a boy born with cataracts in his eyes, was at 12 years of age admitted into St. George's Hoſpital, under Mr. Home's care. Having been examined in this ſtate, it appeared that,

"He could diſtinguiſh light from darkneſs, and the light of the ſun from that of a fire or candle: he ſaid it was redder, and more pleaſant to look at, but lightning made a ſtill ſtronger impreſſion on his eyes. All theſe different lights he called red. The ſun appeared to him the ſize of his hat. The candle flame was larger than his finger, and ſmaller than his arm. When he looked at the ſun, he ſaid it appeared to touch his eye. When a lighted candle was placed before him, both his eyes were directed towards it, and moved together. When it was at any nearer diſtance than 12 inches, he ſaid it touched his eyes. When moved

moved farther off, he ſaid it did not touch them; and at 22 inches it became inviſible."

This boy's eyes were operated upon at different times. Firſt, the cryſtalline lens of the left eye was extracted, and ſome days after, the right eye was couched. The light was at firſt painful to his ſight, and the objects he ſaw ſeemed to touch his eyes; but this painful ſenſation diminiſhed gradually, and about a month after, this author ſays,

"The light now was not diſtreſſing to either eye, and when ſtrong, he could readily diſcern a white, red, or yellow colour, particularly when bright and ſhining. The ſun and other objects did not now ſeem to touch his eyes as before; they appeared to be at a ſhort diſtance from him. The eye, which had been couched, had the moſt diſtinct viſion of the two, but in both it was imperfect. The diſtance at which he ſaw beſt, was five inches.

"When the object was of a bright colour, and illuminated by ſtrong light, he could make out that it was flat and broad; and when one corner of a ſquare ſubſtance was pointed out to him, he ſaw it, and could find out the other, which was at the end of the ſame ſide, but could not do this under leſs favourable circumſtances. When the four corners of a white card were pointed out, and he had examined them, he ſeemed to know them; but when the oppoſite ſurface of the ſame card, which was yellow, was placed before him, he could not tell whether it had corners or not, ſo that he had not acquired any correct knowledge of them, ſince he could not apply it to the next coloured ſurface, whoſe form was exactly the ſame with that, the outline of which the eye had juſt been taught to trace."

The ſecond boy, whoſe name was John Salter, had likewiſe been born with cataracts in his eyes. At ſeven years of age he was received into the above-mentioned hoſpital; and on examination it was found, that the pupils of his eyes contracted conſiderably when a lighted candle was placed before them, and dilated when the light was removed. He was capable of diſtinguiſhing colours with tolerable accuracy, eſpecially thoſe which were more bright and vivid. The left eye of this boy was couched on the 6th of October, 1806. The operation proved ſucceſsful, and the following curious obſervations were made ſoon after.

"The eye," this author ſays, "was allowed ten minutes to recover itſelf; a round piece of card of a yellow colour, one inch in diameter, was then placed about ſix inches from it. He ſaid immediately that it was yellow, and on being aſked its ſhape, ſaid, *Let me touch it, and I will tell you.* Being told that he muſt not touch it, after looking for ſome time, he ſaid it was round.

round. A ſquare blue card, nearly the ſame ſize, being put before him, he ſaid it was blue and round. A triangular piece he alſo called round. The different colours of the objects placed before him, he inſtantly decided on with great correctneſs, but had no idea of their form. He moved his eye to different diſtances, and ſeemed to ſee beſt at 6 or 7 inches. His focal diſtance has been ſince aſcertained to be 7 inches. He was aſked whether the object ſeemed to touch his eye? he ſaid *no*; but when deſired to ſay at what diſtance it was, he could not tell.

"On examining the eye 24 hours after the operation, the pupil was found to be clear. A pair of ſciſſors was ſhown him, and he ſaid it was a knife. On being told he was wrong, he could not make them out; but the moment he touched them, he ſaid they were ſciſſors, and ſeemed delighted with the diſcovery. From this time he was conſtantly improving himſelf by looking at, and examining with his hands, every thing within his reach, but he frequently forgot what he had learned.

"On the 19th, the different coloured pieces of card were ſeparately placed before his eye; and ſo little had he gained in 13 days, that he could not, without counting their corners one by one, tell their ſhape. This he did with great facility, running his eye quickly along the outline, ſo that it was evident he was ſtill learning, juſt as a child learns to read.

"On the 26th, the experiments were again repeated on the couched eye, to aſcertain the degree of improvement which had been made. It was now found that the boy, on looking at any one of the cards in a good light, could tell the form nearly as readily as the colour."

From thoſe two caſes, Mr. H. derives the following concluſions:

"That, where the eye before the cataract is removed, has only been capable of diſcovering light, without being able to diſtinguiſh colours, objects after its removal will ſeem to touch the eye, and there will be no knowledge of their outline; which confirms the obſervations made by Mr. Cheſelden.

"That where the eye has previouſly diſtinguiſhed colours, there muſt alſo be an imperfect knowledge of diſtances, but not of outline; which however will afterwards be very ſoon acquired, as happened in Mr. Ware's caſes. This is proved by the hiſtory of the firſt boy in the preſent paper, who before the operation had no knowledge of colours or diſtances; but after it, when his eye had only arrived at the ſame ſtate that the ſecond boy's was in before the operation, he had learnt that the objects were at a diſtance, and of different colours: that when a child has acquired a new ſenſe, nothing but great pain or abſolute coercion, will prevent him from making uſe of it.

"In a practical view, theſe caſes confirm every thing that has been ſtated by Mr. Pott and Mr. Ware, in proof of cataracts in chil-

children being generally ſoft, and in favour of couching, as being the operation beſt adapted for removing them. They alſo lead us to a concluſion of no ſmall importance, which has not before been adverted to; that when the cataract has aſſumed a fluid form, the capſule, which is naturally a thin tranſparent membrane, has to reſiſt the preſſure of this fluid, which like every other diſeaſed accumulation is liable to increaſe, and diſtend it; and therefore the capſule is rendered thicker and more opaque in its ſubſtance, like the coats of encyſted tumours in general.

"As ſuch a change is liable to take place, the earlier the operation is performed in all children who have cataracts completely formed, the greater is their chance of having diſtinct viſion after the operation. It is unneceſſary to point out the advantages to be derived from its being done at a more early age, independent of thoſe reſpecting the operation itſelf."

IV. *Obſervations on the Structure of the different Cavities which conſtitute the Stomach of the Whale, compared with thoſe of ruminating Animals; with a View to aſcertain the Situation of the digeſtive Organ.* By Everard Home, Eſq. F.R.S.

The obſervations which are contained in this paper, tend to prove that the ſtomach of the whale forms a ſtep in the gradation towards the ſtomachs of truly carnivorous animals. The ſubject upon which they were made, was a *Delphinus Delphis* of Linnæus, or the *ſmall bottle-noſe whale* of Mr. Hunter.

This author having in a former paper deſcribed the ſtomachs of the bullock and the camel, as examples of ruminants with and without horns, and intending to ſhow the abovementioned gradation, begins the preſent paper with the deſcription of the ſtomach of the bottle-noſe porpoiſe, as an example of the whale tribe. He then proceeds to deſcribe the cavities of the ſtomachs of the different ſpecies of the whale tribe, and accompanies the deſcription with various appropriate remarks.

Two plates are annexed to this paper, the firſt of which exhibits the firſt cavity of the ſtomach of the bottle-noſe porpoiſe laid open; and the ſecond plate repreſents the internal ſurface of the ſecond, third, and fourth cavities of the ſame ſtomach.

V. *On the Formation of the Bark of Trees.* By T. A. Knight, Eſq. F.R.S.

This author, in the firſt place, briefly ſtates the various opinions reſpecting the production and ſubſequent ſtate of the bark of trees, entertained by diverſe naturaliſts, ſuch as Malpighi, Grew, Hales, and Du Hamel, of which opinions

thoſe

thoſe of Malpighi and Hales are the moſt diſcordant; the former of thoſe authors ſaying, "that the cortical ſubſtance, which is annually generated, derives its origin from the older bark; and the interior part of this new ſubſtance is annually tranſmuted into alburnum, or ſap wood; whilſt the exterior part, becoming dry and lifeleſs, forms the exterior covering, or cortex:" and the ſecond contending that the bark is formed from the alburnum, and that it does not undergo any ſubſequent transformation. Mr. Knight then points out the facts which are favourable to each of thoſe two theories, and ſubjoins a variety of experiments, inſtituted by himſelf. The reſults of thoſe experiments throw much light on the ſubject; yet leave the queſtion undecided, as appears from the concluſion, in which this author ſays,

"I ſhall, therefore, not attempt to decide on the merits of the theory of Malpighi, or of Hales, reſpecting the reproduction of the interior bark; but I cannot by any means admit the hypotheſis of Malpighi and other naturaliſts, relative to the tranſmutation of bark into alburnum; and I propoſe to ſtate my reaſons for rejecting that hypotheſis, in the next communication I have the honour to addreſs to you.

VI. *An Inveſtigation of the general Term of an important Series in the inverſe Method of finite Differences.* By the Rev. John Brinkly, D. D.; F. R. S, &c.

It is impracticable to give our readers a diſtinct account of the contents of this paper. It may in general be ſaid that its object is to remove a difficulty which attended the inveſtigation of theorems relative to finite differences, which theorems were originally given by M. La Grange.

Meteorological Journal kept at the Apartments of the Royal Society, by order of the Preſident and Council.

This journal, which occupies 26 pages, commences on the 1ſt of January, 1806, and ends on the 31ſt of December of the ſame year. It conſiſts, as uſual, of eleven columns under the titles of days of the year, Six's thermometer, time of making the obſervation, thermometer within, thermometer without, barometer, hygrometer, rain, points of the wind, ſtrength of ditto; and laſtly, the ſtate of the weather.

In thoſe columns two obſervations are ſtated for each day, one of which was taken in the morning, and the other in the afternoon.

From this journal it appears, that the greateſt height of the

the thermometer in the open air (viz. 88°) was obſerved on the 10th of June; the leaſt (viz. 26°) was obſerved on the 13th of March. The greateſt height of the mercury in the barometer took place on the 12th of June, when it ſtood at 30,58 in. The leaſt (viz. 28,65 in.) took place on January the 19th. The quantity of rain that fell throughout the whole year, amounts to 20,427 inches. It is ſtated at the end of the journal, that the declination of the magnetic needle, in June the abovementioned year, was 40° 8′ 0 weſt.

ART. III. *Education of the Lower Orders. A Second Letter to Samuel Whitbread, Eſq. M. P. containing Obſervations on his Bill for the Eſtabliſhment of Parochial Schools in South Britain. Alſo Supplementary Obſervations on the Religious Syſtems maintained by the Monthly and Critical Reviewers, in their Strictures on the Author's Firſt Letter to Mr. Whitbread. By John Bowles, Eſq.* 8vo. 122 pp. 3s. 6d. J. J. Stockdale, Rivingtons, &c. 1808.

IN Mr. Bowles's former Letter to Mr. Whitbread *, he remonſtrated with that gentleman on "the unqualified praiſe" given by him to Mr. Lancaſter's Syſtem of Education. At the opening of this he obſerves, that when Mr. W. brought forward his bill, for the eſtabliſhment of parochial ſchools, he took no further note of Mr. Lancaſter's ſyſtem, whence he concludes that, on mature conſideration, Mr. W. "became ſatisfied of its tendency to endanger the eſtabliſhed church, and indeed the intereſts of Chriſtianity in general †." Still Mr. Bowles complains, that no proviſion was made in this ſecond bill for educating children in the national church, the importance of which, to the ſtate at large, he very juſtly elucidates. He then very ſucceſsfully rallies Mr. W. on his appearing to take for granted, that the mere inſtructing of children in reading, writing, and arithmetic, was to convey improvement to them in religion, morality, and virtue. Certainly, as he very ably argues, the mere com-

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* Noticed by us in vol. xxx. p. 306.

† A note on this paſſage explains more fully the practical efforts of Dr. Bell, the real inventor of the plan, at Madras, Lambeth, and Chelſea, in the Royal Military Aſylum, where the plan is purſued, without any mixture of the defects juſtly aſcribed to it when in the hands of Mr. Lancaſter.

munication

munication of ſcience may operate againſt theſe objects as eaſily as for them, and the only way to ſecure its right operation is one which, though obvious enough in itſelf, was ſtrangely overlooked by Mr. W. and his friends, the communication of a *religious education*. It is true, that, in moſt inſtitutions for the purpoſe of education, religion has been made a fundamental part of the ſyſtem, but this by no means proves a neceſſary connection between the objects, it only ſhows the pious care of the founders; and ſhall the ſtate, Mr. Bowles aſks, "neglect the precautions which every private benefactor thinks it neceſſary to take?"

The tendency of the author's next arguments is to prove that, if religion was to be united with education, the eſtabliſhed religion of the ſtate had the cleareſt and moſt undoubted right to preference: and he reprobates, with the greateſt force, that falſe but faſhionable *liberality*, (as it is called), which ſcruples to avow a preference. "If," ſays he, "the ſtate do not inculcate its own religion, it cannot inculcate any. For it would be prepoſterous to expect it to give a *preference* to any other." P. 20. Nothing can be more ſatisfactorily ſtated and explained than this poſition is by Mr. B. He then combats more at large the notion of Mr. W. that the mere communication of knowledge will give improvement in morality and virtue: explaining, with diſtinctneſs, the important poſition that mere inſtruction is not education. To that uſeful education which the children of the poor ſhould have, to ground them in the principles of the eſtabliſhed religion, he admits *reading* to be neceſſary; but by no means allows the ſame with reſpect to *writing* and *arithmetic*, (P. 26.) the other cardinal virtues of the gentleman whom he addreſſes. An objection which may be alledged againſt this more limited inſtruction, Mr. Bowles thus anſwers.

"It may, perhaps, be ſaid, that the art of reading being ſoon and eaſily communicated, eſpecially with the aid of thoſe facilities which attend the plan invented by Dr. Bell, it will not occupy a ſufficient portion of the time which may be beneficially allotted to the education of the lower orders. It ought, however, to be remembered, that it is not here propoſed merely to teach the art of reading, but to make that art ſubſervient to religious and moral inſtruction, and to religious and moral practice; in ſhort, to an education in our excellent Church; and then, being accompanied with the peruſal of the Holy Scriptures, the Book of Common Prayer, and thoſe valuable religious tracts which are adapted to the capacity of children, and with which that Church

ſo much abounds*, together with a frequent exerciſe of the memory in repeating the Catechiſm, it will be found to occupy a much larger portion of time than may at firſt be ſuppoſed. But care ſhould be taken to prevent too much time from being ſpent in ſuch uſeful occupations, leſt children be kept too long from acquiring habits of induſtry in thoſe active purſuits, by which they are to provide for their ſubſiſtence; nay, leſt they become diſinclined to that manual labour, which is to be the chief employment of their lives. The main deſign of the literary inſtruction they receive, is to make them good Chriſtians, and, conſequently, good members of ſociety, in order to become which it is neceſſary that they learn to read; but they ſhould not ſpend more time in reading than is ſufficient for the above purpoſe. It is deſirable, therefore, on every account, that as ſoon as they have ſtrength and ability for manual induſtry, means ſhould be found to furniſh them with employment of that kind. And it is preſumed that the two objects may for a time be purſued together, and that, until the arrival of the age, at which youth ought to ſpend the whole of every working day in the reſpective occupations of their lives, they may, while at ſchool, employ a part of every ſuch day in preparation for thoſe occupations, or, otherwiſe, in forming habits of diligence, which may eaſily be tranſferred even to a mode of labour different from that in which they were originally acquired. It is difficult to lay down any general rule upon this ſubject, as the ſame means of employment are not equally acceſſible in all ſituations. But in all ſituations it is practicable to find means of adding ſome kind of bodily labour to the inſtruction peculiar to the ſchool; and by ſo doing, children, while they are fitted for the moral character which they are to ſuſtain in ſociety, will alſo acquire a reliſh for the active buſineſs, by which they are afterwards to procure the means of comfortable ſubſiſtence. I underſtand that Dr. Bell moſt earneſtly wiſhes, and, as far as opportunity favours the attempt, endeavours, to introduce this mixed ſyſtem of literary—that is, of Chriſtian—inſtruction and manual occupation, into the ſchools which are immediately under his direction." P. 34.

The author then combats the oppoſite idea of thoſe who would withhold all inſtruction from the lower claſſes, except that which may be neceſſary to qualify them for their bodily labours. To teach their duties, as well as their buſineſs, he rightly contends to be the object of inſtruction, and indeed the moſt important object. In adverting to the example of Scotland, which Mr. W. himſelf had pleaded, Mr. B. reminds him of the circumſtance that the education there

* "See the Catalogue of Books diſperſed by the Society for promoting Chriſtian Knowledge.

given

given is indiſpenſably connected with the principles of the Kirk; and concludes irreſiſtibly that the ſame preference is here due to our own church. It is ſhown alſo to have been a part, and ſurely a wiſe part of our old Engliſh law, that the keeping of ſchools ſhould be ſubject to eccleſiaſtical juriſdiction. (P. 45.) Every ſchoolmaſter was obliged to undergo examination, and to obtain a licence from the biſhop of the dioceſe, ſtill ſubject to his reviſion, at the times of his viſitation. Nor is this law yet obſolete, having been recognized by Lord Kenyon, in a caſe wherein the late Archbiſhop of York was concerned, ſo lately as in 1795. Mr. B. ſtrongly and wiſely argues for the maintenance of this law, ſo eſſential to the great purpoſes of education.

Some ſupplementary obſervations annexed to this tract are employed to defend, againſt certain periodical opponents, a poſition, advanced by Mr. B. in his former letter to Mr. Whitbread, that to exclude all the *controverted* doctrines of Chriſtianity from a ſyſtem of education is, in fact, to exclude Chriſtianity itſelf: a poſition which is no more than a plain and obvious concluſion from this undoubted fact, that all or nearly all the moſt eſſential doctrines of Chriſtianity have been controverted. He proves clearly that ſome of his antagoniſts ſtand ſelf-convicted of Socinianiſm, which they pretend, as others have pretended, to be the doctrine moſt likely to extinguiſh religious animoſity; but which experience ſhows to have no ſuch tendency. Who ever diſplayed a more rancorous animoſity, than the great Socinian teacher, Prieſtley? Who than Wakefield? &c. Againſt the Monthly Reviewers Mr. B. ſhows with diſtinctneſs and force, that eſſential doctrines are not to be withheld from youth, on the ſcore of their being myſterious; being taught, "not becauſe they can be demonſtrated, but becauſe they are promulgated by him who cannot err."

In the cloſe of theſe obſervations, Mr. B. adverts to what had been ſaid againſt him on the ſubject of the preſent claims of the Iriſh Romaniſts; and explains the obligation of the coronation oath, in the ſenſe in which it has always been underſtood by the great majority of the country; as a promiſe to maintain the Proteſtant eſtabliſhment, againſt every thing that could have a tendency to endanger it: and he ſhows very clearly, not only by the example of all the former conceſſions, but by the very nature of the caſe, that the conceſſions which are now required as ultimate, and as the price of that loyalty and patriotiſm which the applicants certainly owe without them, would not in fact be ultimate,

but would lead to ſtill higher demands, with much greater power to enforce them, and conſequently much leſs ability in the government to reſiſt. Convinced as we have ever been of theſe points, we have uniformly regarded the plan of emancipation, as it is moſt falſely and inſidiouſly called, as the infallible means of ſpreading alarm and diſtruſt throughout the whole body of Proteſtants, without attaining a ſingle object for which it was intended, with reſpect to the Romaniſts.

ART. IV. *Exodus; an Epic Poem: in thirteen Books. By Charles Hoyle, M. A. of Trinity College, Cambridge, and domeſtic Chaplain to his Grace the Duke of Marlborough.* 8vo. 400 pp. 9s. Hatchard. 1807.

WHILE poetry continues to be an improving art, and the mechanical part of it remains difficult, attention is naturally paid, and encouragement willingly given to all ſucceſsful efforts of the Muſe. But when ſuch ſpecimens have been produced, in every department of poetry, that, if they may be equalled, they cannot poſſibly be ſurpaſſed; and when the form and harmony of poetic language are ſo completely ſettled, that every perſon of common ſenſe and common ear, can eaſily acquire the power of writing fluently, and even with elegance: it is no wonder if the attention of the public become relaxed, and encouragement to poetical efforts much more reluctantly beſtowed. Theſe obſervations may ſolve, in part at leaſt, the phenomenon obſervable at preſent to all; that the name of "a new epic poem" is now heard, not only by critics, who muſt read them, but by readers and even lovers of poetry with a kind of ſpontaneous diſtaſte. No great credit is given to the author who conſtructs an epic fable, of which ſo many examples are before him; nor is it at this day thought wonderful, that any perſon ſhould pour out the quantity of verſes, uſually allotted to ſuch a compoſition, even with eaſe and rapidity. The only wonder uſually ſuggeſted is, how readers are to be found to go through ſuch long poems; which the more eaſy they become to write, are found much the more difficult to read.

We more than ſuſpect, however, that this is not the whole of the matter; and that the very attempt to produce a number of epic poems in one language is injudicious.

Poetry,

Poetry, to be ſucceſsful, muſt be attractive; it is not ſufficient for it to be good, or even to be very good; if its form and nature be not ſuch as to draw the reader to it, and conduct him onward in it. What then is to attract us to the epic tale? Fine writing, bold thoughts, vivid illuſtrations, a noble ſubject, well drawn characters, intereſting ſituations. But theſe and much more have been preſented to us in the few eſtabliſhed epics, with which, therefore, to its infinite diſadvantage, we immediately begin to compare a new epic, as ſoon as produced. It is in vain to exclaim that this is not candid, it is unavoidable. To the eſtabliſhed epics, which we have read, we recur for delight, when we are diſpoſed for that ſpecies of gratification; and as life cannot be paſſed in reading or repeating of epic poems, we conſider the new candidate in that line, as at beſt offering ſomething ſuperfluous; unleſs he has ability to ſuperſede ſome of our former favourites.—Excluſive of this high pretenſion, what has he to attract his readers? Curioſity reſpecting his ſubject? —It is precluded, when that ſubject is founded in hiſtory. Intereſt excited by the conduct of the incidents?—This is of extreme difficulty, when the reſult is previouſly known; and if the incidents are altogether fictitious, how ſhall they have the probability neceſſary to create intereſt? Perhaps alſo ſomething of novelty in its deſign or form is neceſſary to make a long poem attractive. An epic poem is a very old invention *. Whoever has read one or two knows what he has to expect in it. An invocation, long ſpeeches, battles, ſtorms, a narrative, more or leſs intereſting, as may happen, continued through ten, twelve, or more long books. The juſt fame attached to the two Greek epics, and one Latin, has made every nation, that has ſince flouriſhed, deſirous to have its epic; but when once that point has been obtained, for the glory of their language, the people ſeemed more diſpoſed to enjoy thoſe well earned laurels, than to ſeek for further triumphs of the ſame kind. The French have not yet had their complete epic, and therefore may ſtill be in queſt of it; but we may enjoy the indolence of full ſucceſs. The truth is, we believe, that ſo extenſive a poem is not in its own nature pleaſing; and that, to make it ſo, requires not only abilities of the very firſt rate, but ſomething extremely attractive in the ſubject, and a favourable acceptance of the deſign, on account of its novelty. We admire a ſpeech of three hours long, when the ſubject is

* So, it may be ſaid, is a tragedy: but a tragedy is ſupported by the intereſt created by the incidents.

important, and we have not been much uſed to ſuch harangues: but we can by no means liſten with complacency to every man who is diſpoſed to prove to us that he can ſpeak, and even ſpeak eloquently, for three hours. Our cordial advice, therefore, to the epic writers of this day is, that they invent ſome other plan to employ the fertility of their genius, and contrive, in ſome degree, to give novelty of form, as well as brilliancy of execution to their compoſitions. This has been completely effected by one modern author, and his poems are circulated accordingly; but even he will require to be told, if his own genius and judgment ſhould not ſuggeſt it to him, that a frequent repetition of the ſame kind of ſtrains, even excellent in themſelves, will ſoon be received with apathy. If Homer himſelf could revive, and write more Iliads and Odyſſeys, he could not always obtain the ſame attention.

After ſo many adventurers in the ſame line, Mr. Hoyle ſets out with many diſadvantages againſt him. He offers the public an epic poem, when an epic poem is the laſt thing they wiſh to have. As we acknowledge in him conſiderable power of writing and invention, we have ſtated this circumſtance at large, that it may leſſen his mortification, if he ſhould fail to pleaſe the public; and that he may attribute his failure rather to the unpopular direction of his powers, than to any deficiency in them. It is a little extraordinary that one poet ſhould be writing on the Exodus, while two others were, in partnerſhip, deſcribing the ſubſequent marches of Iſrael to Canaan. If evidence were wanting, in a thing ſo obvious, this might be received as evidence that the ſubject is in all its parts poetical; ſince it has appeared ſo to the eyes of ſo many men of genius at once. What indeed can be a more exalted ſubject for deſcriptive poetry, than the wonderful diſplay of miracles which attended that heaven-directed progreſs! It does not, however, follow, that they can with advantage be made the ſubject of an epic poem: nor have the reaſonings yet been anſwered, which deny the regular chain of hiſtory to be ſuited to epic poetry. Milton indeed placed his foundation in Scripture hiſtory, but he wiſely took a point of which little or nothing could be written but from imagination. He deſcribed a ſtate of human nature, unparalleled in all but its feelings; and though he ventured to deſcribe battles, after ſo many had been deſcribed before, yet they were ſuch battles as never had been fought but on that occaſion, and by ſuch agents as never, but in that inſtance, had been brought into action.

That

That the poet now before us has conſiderable talents for writing may be proved abundantly from the ſpecimen before us; that he has failed to produce an attractive compoſition, for in that we think he has failed, is occaſioned, partly by the cauſes already ſtated, and partly by certain defects of judgment. Let us acknowledge, in the firſt place, as the moſt pleaſing part of our taſk, that the language of this author is dignified and poetical; and his blank verſe harmonious. That he can alſo imagine well, and deſcribe with force, might be proved by inſtances innumerable; but, to give one that is remarkable, we are diſpoſed to take the deſcription of the plague on the cattle, as ſuppoſed to be related by the emiſſary of Pharoah.

" O king, with ſorrow ſhall this tongue relate
What ſorrowing I beheld. In Goſhen's fields
The cattle roam unharm'd, and grazing walk,
Or crouching ruminate, or in the ſtream
Aſſuage their thirſt, or on the flowery bank
In gambols blithe, purſuing and purſu'd,
Witneſs redundant health and vigorous joy.
But fell diſtemper whereſo'er I turn'd
Envenoms Egypt, and her flocks conſigns
To univerſal death. In various forms
The peſt conſumes: the fleecy wanderers die
By thouſands uncomplaining, and diſſolve
Yet living to corruption: while aghaſt
The keepers mourn, nor healing art eſſay,
But helpleſs gaze; or in diſorder fly,
Leſt from the tabid carcaſes diſtil
Contagious putrefaction. Frenzy goads
The nobler kinds, and with encounter ſtrange
The ſinewy aſs, the wind-outſtripping ſteed,
And ſtately bull, by mutual wounds expire.
The patient thirſt-enduring camel, now
Patient no more, with rage and hideous bray
Speeds to the ſtream, and whelm'd in billows courts
The milder death: ſteer, heifer, goat, and kine,
Plunge in the wave: their numbers choke the courſe
Of old Iaro, and his floods defile.
Yet is the worſt untold: for as I paſt
The temple of Oſiris at the hour
Of ſacrifice, I enter'd to preſent
The cuſtom'd reverence; ſoon the rites began
Magnificent, and incenſe clouds exhal'd
Their odours; while the prieſtly choirs around
And crowd of proſtrate worſhippers ador'd
The ſacred emblem of ſupernal power,
Apis, in whom Oſiris loves to dwell.

When lo! loud bellowing, and with mortal pangs
Infuriate, he affrighted and profan'd
The ſolemn concourſe, with diſtracted ſpeed
Circling the marble floor, with furious horns
Scattering the throng: then vomiting a ſtream
Of blood and foam, he falling at the ſhrine
Convuls'd expir'd. Aſtoniſhment and dread
Uſurp each boſom, and the multitude
In clamorous imprecation vent their woe." P. 61.

His alluſions, or ſhort ſimilies, are often happy. Thus,

" He with death-denouncing frown
Purſu'd their way: ſo dark, ſo ghaſtly grinn'd,
Whom poets feign, the Spirit of the Cape,
On Gama's crew what time the Table mount
They paſs'd, and broke through ſtorm and darkneſs way
Into the ſeas unknown." P. 15.

Thus alſo, in the plague of inſects:

" Far leſs in multitude
The poiſonous flies by Oroonoko's wave,
Or Miſſiſſippi, or the river call'd
Of Amazons, from many a barbarous realm
Draining unnumber'd floods in ſea-like pomp." P. 19.

But, though the ſtyle and expreſſions are generally good, the texture of the narrative cannot attract many readers. The poem is in thirteen books; which odd and unuſual number, though number is of no great conſequence, might as well have been avoided. It opens with the fourth plague, that of flies, and concludes with the ſong of Moſes, on the triumphant paſſage of the Red Sea. It ends, therefore, exactly where the Exodiad begins. Yet the author brings forward Korah, Dathan, and Abiram, ſo as to have their ambitious movements and daring characters diſplayed in many inſtances. The five firſt books are direct narrative, from the point of commencement. Then earlier events begin to be reſumed by the narrative of Moſes, who relates to the Princeſs Thermutis the hiſtory of the deluge, and his own adventures in Midian, and till his return to Egypt, which occupy the ſeventh and eighth books. The direct narrative is then reſumed, and continues to the end of the poem. The agency of evil ſpirits is abundant through the greater part of the books. That ſuch a narrative can little excite curioſity is evident, ſince all the incidents are already known from the Bible. They may, however, be told in poetical language, and with the addition of ſuch circum-

ſtances

ſtances as a fertile genius may imagine. It is here that we chiefly regret the want of judgment in the author, whoſe additions are frequently rather of the cumbrous kind. Thus, in the firſt book, the ſong of the Magians is too much loaded with the names of unknown Egyptian deities. Emeph, Phtha, Sothis, Mnevis, and the reader is expected to be, like the Lover of Iſis,

> Victor of Typhon, *and the monſtrous boar.*

Immediately after, the plague of flies comes on, and to his aſtoniſhment the reader finds it not only a plague of flies, and flying inſects, but alſo of birds, beaſts, ſerpents, and other reptiles: birds and beaſts of the largeſt kinds, ſuch as eagles, vultures, the lion, elephant, rhinoceros, with ſerpents of the moſt poiſonous kinds. The certainty that ſuch a ſet of invaders, ruſhing in at once, muſt have made the land completely deſolate is the firſt ſhock to probability, and the awkward mode of diſmiſſing theſe awkward viſitants is another. Not only the earth is obliged to open to receive many of them, but the waters are called in to ſweep over the whole land. How, therefore, a ſingle Egyptian could have been left alive it is not eaſy to gueſs. From whatever cabaliſtic or other legend Mr. H. has gained this ſtrange invention, he ought not to conſider that author as his friend, for he has led him to diſfigure his poem in a wretched manner. In his ſecond book he is equally led away by a deſire to diſplay his *diabolical* knowledge. Not contented with the devils who have been occaſionally heard of, he introduces ſuch a barbarous ſet of names as are enough to petrify the Muſes, Baal-ſamen, Aza, Azael, Samael, Satael, Semiazas, Amraphel, Adharmeſa, Meſorach, ſtyled alſo Delephat, and Salambo; the Mazaroth, and the Mahuzzim. The latter, however, are well characterized, and made the patrons of ſaint worſhip *.

> Whoſe ſpirits pure with pitying ſcorn reject
> Such homage.

The poet ſeems to have determined to go beyond Milton in this ſpecies of learning, and has ſucceeded. Having ſaid this, and forbearing to cite other inſtances in which, to our apprehenſion, the poets judgment has failed as to his Epiſodes, let us anxiouſly avoid paſſing a general ſentence of con-

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* This appears to be taken from Wintle on Daniel xi. 38. or from Jos. Mede.

demnation

demnation on a compoſition, in many reſpects, of high merit. The author writes, almoſt every where, with vigour and poetical dignity; his conceptions are frequently ſublime, in a high degree, and his expreſſion of them ſuch as to give their full force to the images he preſents. The conteſt of his demon Baal-ſamen with the archangel Gabriel in book v, is truly original and grand. The demon appears in all his majeſty of terrific arms, and diſplays the moſt invincible courage. But the archangel with ſuperior dignity tears his arms from him, and leaves him defenceleſs.

"Mantled with horror, creſted with deſpair."

They who can enjoy the gratification of fine paſſages, detached from their context, may here find an abundant harveſt; but we fear that few will be found to attend the whole progreſs of the poem. Nor is it a ſmall praiſe to the author that his learning appears to be deep as well as extenſive, and that nevertheleſs he has not condeſcended to diſplay it in a ſingle note. His general views of the plan of redemption, and of propheey, as connected with it, are correct and luminous. How he could have diſplayed theſe great qualifications in a way more advantageous to himſelf, or more attractive to the public, we are not prepared to ſay; but we fear that they will be found to loſe much of their legitimate effect in their preſent mode of exertion.

We ſhall merely obſerve, in concluſion, that we have now a great part of the Sacred Hiſtory preſented to us in poems of the epic kind. Beginning with the Paradiſe Loſt we may proceed to this poem of "Exodus," then follows the "Exodiad," and conducts the choſen people to the Land of Promiſe. There we find their achievements ſung by Dr. Dwight in his "Conqueſt of Canaan." Mr. Sotheby's "Saul" may then be taken up; and finally "Paradiſe Regained" and "Calvary." So extenſive a courſe of ſacred poetry cannot perhaps be produced in any other language, unleſs perhaps in modern Latin.

ART. V. *An Abridgment of the Light of Nature purſued, &c.*

(*Continued from p.* 298.)

THE author of this work having ſhown that there are many ſituations in which a man could have no reaſonable inducement to purſue with uniformity the courſe of virtue, were

were his conſcious exiſtence to ceaſe with his preſent life, proceeds to inquire what evidence is furniſhed by *the Light of Nature* for the reality of a future ſtate, in which the inequalities of the preſent ſhall be made even. This inquiry, which leads him to eſtabliſh what he conſiders as the principal doctrines of natural religion, occupies the third and fourth volumes of the original work, and the third book of the abridgment. It is with the abridgment alone that we are properly concerned, though we ſhall pay the ſame kind of attention to the original in this article, that we paid in the preceding, in order to be able to ſay, whether the abridger has, in our opinion, performed with judgment the talk, which he has undertaken.

The third book then, which is entitled *Natural Religion*, conſiſts of fifteen chapters, in which the author treats of 1. The *independent Exiſtence of Mind;* 2. Of *Spirit*; 3. Of *Cauſes and Effects;* 4. Of *Choice, Neceſſity, and Deſign*; 5. Of *the Firſt Cauſe*; 6. Of his *Attributes*, more particularly; 7. Of *Omniſcience;* 8. Of *Goodneſs*; 9. Of *Providence;* 10. Of what he calls the *Vehicular State* of man after death; 11. Of the *Mundane Soul;* his notions of which, and of the vehicular ſtate, he illuſtrates by; 12. A *Viſion*. He then treats; 13. Of *Equality;* and 14. *Future Puniſhment;* concluding, 15. with ſome *Practical Rules* for the conducting of ſuch inquiries.

In the firſt chapter the author ſets himſelf to ſhow that the mind, or percipient principle in man, cannot be the reſult of any corporeal organization. This he does on the principles maintained by Dr. Clarke in his famous letter to Mr. Dodwell; proving, with the force of demonſtration, that the ſeat of *conſciouſneſs*, *perception*, *volition*, &c. muſt be in a Being which is, in ſtricteſt ſenſe of the word, *one* and *indiviſible*. Whether the outlines of the reaſoning were ſuggeſted to him by Clarke we cannot ſay; but if they were, the pupil in filling them up has certainly ſurpaſſed his maſter, in perſpicuity of ſtyle and arrangement; and on this ſubject we have no heſitation to ſay with Dr. Paley, that Tucker's illuſtrations are unrivalled.

But in beſtowing on the original author the meed of praiſe which is indiſputably his due, we muſt not forget to do juſtice to the abridger. Not only has he compriſed, within eight pages, all that is valuable in a diſquiſition drawn out by Tucker through eighty-four; but with a magnanimity which does him infinite honour, he has given full force to an argument which is a complete demonſtration of the groundleſſneſs of his own notions of what is generally called perſonal

perſonal identity *. Such conduct is the more praiſe-worthy, as it is rarely found among metaphyſicians, who ſeem to think that their reputation depends on their maintaining with pertinacity every opinion, no matter how crude, which they have once raſhly publiſhed, whether in ethics or ontology.

The author having proved, to his own ſatisfaction, and, we are perſuaded, to the ſatisfaction of every competent reader, that the mind of man is not a ſyſtem of organized matter, proceeds, in the ſecond chapter, to inquire what that being is, which perceives, and acts, and thinks. Here too we meet with much ingenuity; but we cannot ſay that the diſquiſitions in this chapter are ſo ſatisfactory as thoſe in the former. He contends, as Clarke had done before him, that the ſpirit or ſoul, though indiviſible and abſolutely one, may yet be *extended;* and overlooking the arguments urged, we think ſucceſsfully, by Cudworth and Baxter againſt this notion, he ſupports it by illuſtrations which are entitled to no praiſe.

"As to extenſion," ſays he, "if by this is meant the conſiſting of parts, I cannot be ſuſpected of aſcribing that to ſpirit after the pains I have taken to prove that perceptivity can belong only to individuals. But I have an idea of a thing being extended without parts, and ſo have other perſons, if we may judge from their expreſſions; for I have heard of the ſtench of a brick-kiln reaching into the houſes in London, and of a noiſe extending many miles round; yet I never heard any body talk of the half or quarter, or any other part of a ſmell or ſound. Now I do not ſee why having once gotten the idea of extenſion without parts, we may not apply it to ſubſtance, which we may conſider as exiſting and preſent throughout a certain portion of ſpace without loſing its unity." P. 173.

An attempt at illuſtration more unphiloſophical than this we have never ſeen, nor any thing better adapted to miſlead the unreflecting mind; but it is the unreflecting mind alone that can be miſled by ſuch egregious trifling. If it be true, as it certainly is, that the author "never heard any body talk of the half or quarter of a ſmell or ſound;" is it not likewiſe true that he never heard any body talk of a ſmell or ſound an inch or an ell long? Every ſchoolboy knows that each of the words, *ſmell* and *ſound*, has two ſignifications; that they denote not only certain *ſenſations*, but alſo the *qualities* by which the odoriferous and ſonorous bodies are

* See Brit. Crit. vol. xxviii. p. 541, &c.

fitted

fitted to excite thoſe ſenſations; and that it is only the *ſenſation*, which cannot be conceived to have halves or quarters, or to be either an ell or an inch long! When, in vulgar language, it is ſaid, that "the ſtench of a brick-kiln reaches into the houſes in London," and that "a noiſe extends many miles round," nothing more is meant than that the ſenſation, in the one caſe, is excited by odoriferous particles emitted by a brick-kiln without the city; and, in the other, by undulations of the air proceeding from a ſonorous body at the diſtance of many miles; but it is impoſſible that the words *ſtench* and *noiſe*, uſed in this ſenſe, can "give the idea of extenſion without parts." The odoriferous particles, as well as the particles of the air, are not only ſeparable but actually ſeparated; and every man, who has barely dipt into the philoſophy of aeriform fluids, knows that, were the caſe otherwiſe, theſe fluids would not be elaſtic, and therefore could excite neither ſmell nor ſound. It is indeed utterly impoſſible to conceive any thing extended, which is not likewiſe diviſible; for whatever is extended can be meaſured, but menſuration is nothing but finding out a known magnitude or part of the quantity to be meaſured, which being taken ſo many times ſhall be equal to that quantity *.

As we have elſewhere † ſhown what we apprehend to be the meaning of thoſe who deny that extenſion can be predicated of the human mind; and pointed out what we believe to be the ſource of the uſual obſcurity and confuſion that is found in the writings of philoſophers on this ſubject, we ſhall proceed to conſider the next argument advanced by this author for the extenſion of *ſoul* or *ſpirit*.

"At leaſt the poſſibility of this muſt be admitted by all thoſe who hold a ſimple indiviſible being preſent in all the regions of immenſity. And that we ourſelves poſſeſs this ſort of extenſion, though within very narrow limits, may, I think, be ſhewn from principles univerſally agreed to. It is an uncontroverted maxim, and may paſs for a ſelf-evident truth, that nothing can act or be acted upon where it is not, and though bodies ſeem to act at a diſtance, there is always ſome medium employed between the agent and the patient. Thus an engineer may batter down a wall a mile off, but the ball does no execution till it touches the wall. In like manner we ſee and hear

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* See *an Eſſay on Quantity* by Dr. Reid in the Philoſophical Tranſactions for 1748.

† Brit. Crit. vol. xxvii. p. 12.

and receive different impreſſions from bodies lying far from us, but then ſomething muſt be thrown from them to ſtrike upon our organs, and excite motions there which are propagated onwards to the ſeat of perception." P. 174.

The force of this reaſoning depends entirely on the truth of the maxim, "that nothing can act or be acted upon where it is not;" and this maxim we hold to be indeed ſelf-evident, and incontrovertible. If a being could act in *one* place where it is not, it might act in *all* places where it is not; but what is abſent from *all* places does not exiſt. We cannot, however, admit the author's inference from this maxim, till we have aſcertained the meaning of *action*, and of the *preſence* of the agent. From his illuſtrating his notions by the battering of walls, &c. Tucker appears to have thought that there can be no action without the *contact* of the agent and patient; and it is certain that the very notion of *contact* implies *ſolidity* and *extenſion*. Every agent, therefore, if this notion of action be juſt, muſt be *ſolid* as well as extended, a concluſion which is irreconcileable with the demonſtrative reaſoning of the former chapter, as well as with other opinions which he ſeems to hold reſpecting the nature of ſpirit. But the truth is, that we have every reaſon to believe that there is *no ſuch thing as the abſolute contact* of any two or more portions of matter. The moſt deciſive experiments ſhow that the particles of gold and platina, the two denſeſt bodies with which we are acquainted, are at ſome diſtance from each other; and every man knows that in motion communicated by impulſe, the impelled body *begins* to move *before* the impelling body comes into *actual contact* with it.

Theſe facts, which Newton and Boſcovich, and Dr. Robiſon of Edinburgh, &c. &c. have ſhown to be incontrovertible, furniſh, together with the indiſputable maxim under conſideration, one of the moſt concluſive arguments poſſible for the abſolute inertia of matter in every circumſtance and under every modification. We ſee various effects indeed produced in one body on the approach or *apparent* contact of another; and we, very properly, call the body, which appears to produce theſe effects, their *phyſical cauſe*; but if it be true that nothing can act where it is not, a *phyſical cauſe* can never be an *agent*, and its effects muſt be referred ultimately to the volition or agency of the Almighty, who has conſtituted the corporeal univerſe in ſuch a manner as to make certain events conſtantly accompany or ſucceed each other.

But

But if this be ſo, what, we ſhall be aſked, is meant by the *preſence* in one place of an agent of which extenſion is no property? how can we know that ſuch a being is preſent any where?—Juſt as eaſily and as certainly as we know that body is preſent any where; or if there be any difference with reſpect to certainty, it is in favour of the preſence of mind. We know that *body* is preſent in every place where we meet with *extenſion* and *ſolidity;* and we know that there is an *agent* wherever we are *ſure* that there is *action.* The maxim that nothing can act but where it is preſent is therefore not only true, but an identical propoſition; for the preſence of an agent can be indicated only by action, juſt as the preſence of body can be indicated only by extenſion and ſolidity. Our notions of agency and action are all derived from the energies of our own minds; and he, who talks of action which does not imply in the agent ſome degree of volition and intelligence, talks a language, which we do not underſtand; but in thoſe exertions of volition by which we move our own limbs, we are certainly *not* conſcious, as this author ſeems to ſuppoſe, of *extenſion* in the agent, nor of that agent coming into *corporeal contact* with any thing. We have, therefore, no reaſon to attribute extenſion to any other *agent* as a property, or to ſuppoſe that action, in the proper ſenſe of the word, is ever the reſult of *contact.*

We are, indeed, ſo conſtantly converſant with extenſion, that it is extremely difficult to form any notion of a being of which extenſion is not an eſſential property; and to moſt people it will appear equally difficult to form an idea of extenſion abſtracted from all colour. Yet it is certain that of the complex notion of extended ſolid ſubſtance formed by men who were born blind, colour can be no part; and to us it appears to be equally certain, that a man, who had never enjoyed any other ſenſes than ſmell, taſte, and hearing*, could not include extenſion in his notion of ſubſtance. Such a man, if poſſeſſed of reaſon, would undoubtedly, on hearing a new ſound, infer the preſence of a cauſe of that ſound; but to ſuch a cauſe it is impoſſible that he could attribute extenſion and ſolidity as properties, or ſuppoſe that its operations were performed by contact.

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* We are perſuaded that the addition of ſight without touch could give no notion either of extenſion or ſolidity; but we are aware that many philoſophers of high reputation are of a different opinion, and as we have no occaſion, we have, at preſent, no deſire to enter into the controverſy.

" The

"The durability of the mind," says our author, "may be inferred from her individuality and distinct existence. The powers of nature can neither increase nor diminish the stock of beings: they may throw them out of their order, and dissolve the compounds formed thereby, or destroy the secondary qualities resulting from their composition; but *what has existence cannot be annihilated*, and what is one cannot be divided; nor can primary properties essential to the subject be ever taken from it." P. 176.

If by the powers of nature the author mean those instruments by which the numberless processes of natural chemistry are perpetually carrying on, we have indeed no reason to suppose that by them the human mind can be annihilated; for they have not annihilated one atom of matter since the beginning of the world. But if the human soul be a *created being*, it may certainly be annihilated by the mere change of that volition, which must be considered as absolutely necessary to continue the existence which it originally produced. Tucker, however, seems to consider the human soul not as a created being, but as a portion of the *anima mundi* *, though he does not, with some of the ancients who held that opinion, believe that it will be absorbed in the parent soul—the το ἓν—immediately on the death of the body. On the contrary he thinks that it will pass into some new state of individual existence, to which, from the mere contemplation of its nature, he finds no reason to suppose that it will carry any thing more than its two primary powers of perceptivity and activity. All memory and experience may be left behind us.

"We may be like a blind man turned out into a crowded street, having nothing but chance to direct our steps, insensible to approaching mischiefs, or not knowing which way to escape them. We may be tossed about among the elements, driven along by streams of air, or whirled round in circles of fire; the little corpuscles of light may hurt us, and the ether tease us with its continual repulsion; in short, we have every thing to fear and little to hope for." P. 178.

If he had not given to his soul the property of extension, he could hardly have conjured up such extravagant phantoms as these; but having introduced them, he naturally enough adds, that "the mere discovery of our durable and percep-

* He writes very inconsistently on this *anima mundi*, and, in *the vision* to be noticed afterwards, makes Pythagoras pronounce it the creature of Jove.

tive

tive nature affords no comfort; for while we confine ourſelves to that, the proſpect lies diſmal, dark, and uncertain before us."

To brighten this proſpect the author proceeds to inquire into the evidence furniſhed by the light of nature for the exiſtence, attributes, and providence of God. This inquiry is begun in the third chapter, which, in the abridgment, is entitled *Cauſes and Effects*, but, in the original work, more properly *Effects and Cauſes*. In *rerum natura*, the cauſe muſt indeed be prior to the effect; but in the progreſs of human inquiry this order is neceſſarily reverſed; for it is only in their effects that we diſcern the exiſtence of cauſes. When we obſerve a change or event in nature, we infer, by an irreſiſtible law of human thought, that there is ſomewhere a cauſe from which it has proceeded; but we do not neceſſarily infer an effect from the preſence of a being that we know to be capable of producing it. When we ſee a ſtar flying through the air, it is impoſſible to doubt that its motion was produced by ſome projectile force, though we may not be able to ſay by *what* force; but we cannot infer, on ſeeing a man with a ſtone in his hand, that he will actually throw it into the air, merely from our knowledge of his ability to do ſo. Even in the contemplation of *phyſical cauſes* and *effects*, where the energies of volition come not immediately into view, we are not under the ſame neceſſity of inferring an effect from the preſence of a ſubſtance which we have known to be the cauſe of a ſimilar effect, that we are of inferring the reality of *ſome* cauſe for every change or event that we obſerve. Were we to ſee a piece of iron moving near the ſurface of a ſheet of paper, though we might not be able to diſcover whether it proceeded from the motion of a magnet below the paper or from ſome other inviſible cauſe, it would be as impoſſible to ſuppoſe that the motion of the iron proceeded from *no* cauſe, as to ſuppoſe that things might be equal to one and the ſame thing, and yet *not* be equal to one another. Either ſuppoſition involves an abſurdity, as being in direct contradiction to a fundamental law of human thought. But though we know from *experience*, that the motion of a magnet on one ſide of a ſheet of paper carries along with it a ſmall piece of iron on the other, there is no abſurdity or contradiction in ſuppoſing that the caſe might be otherwiſe: nay, we apprehend that, previous to all experience, the natural ſuppoſition, if any could be formed on the ſubject, would be, that no ſuch effect as the motion of the iron would be produced by the motion of the magnet.

Neither Tucker nor his abridger has conſidered the relation of effects to cauſes in this point of view. Taking it for granted that impulſe, which they certainly never witneſſed, neceſſarily produces motion, they puzzle themſelves with hypotheſes how the impulſe of ether may produce the coheſion of the parts of bodies that appear in maſſes, as well as the gravitation, towards each other, of bodies at a diſtance; though there is no evidence that ſuch an ether as they deſcribe any where exiſts; an evidence amounting to demonſtration, that, ſuppoſing its exiſtence, it could not produce the effects, which they attribute to it. This chapter, therefore, though on a moſt important ſubject, is of very little value; nor is the next, which treats of chance, neceſſity, and deſign, entitled to higher praiſe.

It is indeed true, as we are there taught, that the word *chance* "ſerves only to expreſs our ignorance of the manner in which other cauſes operate;" that "*neceſſity* is at moſt but a channel of conveyance tranſmitting efficacy from cauſe to effect;" and that "the order of the univerſe," as this author calls it, "muſt have proceeded from intelligence ſuperior in degree, and in ſome reſpects different in mind from human reaſon, which can only combine ideas ſuggeſted by things already exiſting. But theſe truths are now controverted by no man, who is likely to employ one hour in ſtudying either Tucker's *Light of Nature* or the *abridgment* of it, and are therefore hardly worthy of notice.

In the fifth chapter, which is entitled *Firſt Cauſe*, we meet with nothing that is new, nor with any thing that is reprehenſible. The author has adopted Clarke's notions of *neceſſary exiſtence;* but, in our opinion, he thinks more rationally of time and of ſpace. The chapter, though very ſhort, certainly contains all that is valuable in the original; but the introduction, or rather the want of introduction, to the reaſoning, gives an abruptneſs to the abridged chapter, which is the more offenſive, as it might have been avoided by one or two ſentences, with which Tucker himſelf introduces the ſubject.

In the ſixth chapter, which treats of the attributes of God in general, we meet with ſome very judicious reflections on what, in the language of philoſophy, is called the *nature of things*.

"For my own part," ſays the author, "I can underſtand nothing effectively by the nature of things, but the properties of ſubſtances, the ſituations given them, and motions impreſſed upon them, together with the mutual operations reſulting thence; and theſe being given to them at or after their creation, could not

controul the acts of the Almighty.——That there is a ſcale of beings I know, but that it reaches within one ſtep of divinity I neither know nor believe; nor if it did, could I aſcribe it to any thing elſe but the good pleaſure of the Creator; for I ſee no neceſſity but that all beings might have been made of the ſame ſpecies. Therefore the capacity of man, his faculties of reaſon and appetite, the various orders of beings, the properties of ſubſtances, &c. could not preſcribe rules to the Almighty, from whoſe power and appointment they proceeded." P. 193.

If the great purpoſe of the Almighty in creating the univerſe, was to communicate happineſs (and it is not eaſy to conceive what other purpoſe ſuch a Being could have) it may be doubted whether in any limited ſpace, however great, an equal quantity of happineſs could have been produced by making all beings of the ſame ſpecies, as by making them of different orders riſing gradually above one another *. Every thing elſe however in this extract is indiſputable; for, as it ſeems to be abſurd to conceive any thing finite as reaching within one ſtep of infinity, ſo can we aſſign no higher cauſe for the various orders of beings, and their mutual relations, than the will and good pleaſure of the Creator. Towards the concluſion of this chapter, the author ſays,

"Some writers, particularly Biſhop Beveridge and Dean Sherlock, endeavour to heighten our idea of omnipotence, by aſſerting, that God is not only the Creator, but the continual ſupport of all ſubſtances whatever. The biſhop, after his uſual manner, ſpeaks poſitively, as if he knew the thing by ocular demonſtration; and uſes the compariſon of a book held in one's hand to explain his meaning. 'For,' ſays he, 'if I take away my hand, the book will fall to the ground, without any act of mine to throw it down: ſo I myſelf ſhould inſtantly drop into nothing, were God to withdraw his ſuſtaining power from under me without his doing any thing to thruſt me out of being.' Now, in the firſt place, the argument is a bad one, *becauſe the book does not fall to the ground of itſelf*, but would remain where it is *but for the attraction of the earth drawing it downwards*; and as to the doctrine itſelf, it does not ſeem greatly to enhance our idea of the Creator; for it ſuppoſes that *ſubſtances may as it were annihilate themſelves, and thus undo the act of the Almighty*." P. 196.

Had this been the language of Tucker;—had the man, who compares the energies of the mind on the body to the

* See King's Eſſay on the Origin of Evil.

operations of *a miller turning the ſtream on the wheel of an overſhot mill*, ſpoken thus contemptuouſly of the compariſon by which the biſhop illuſtrates his opinion of Providence, we ſhould have deemed his impudence at leaſt equal to his ingenuity; but this is neither the language nor the reaſoning of Tucker. He holds indeed the opinion which is here attributed to him; but he neither holds it with the unbecoming confidence of the abridger, nor ſupports it by ſuch abſurd reaſoning. Tucker knew what we thought all men had now known, that a heavy body falling to the earth is *not* literally *drawn* downwards, as a boat may be drawn towards the ſhore by means of a rope; that gravitation, though ſometimes called attraction, is not conſidered as a metaphyſical or *real cauſe*, but merely as a law of nature, according to which bodies tend towards each other; and that the force of this tendency diminiſhes exactly as the ſquare of the diſtance increaſes, which is not true of *drawing* by means of a rope. When it is ſaid that a book or any other body gravitates towards the earth, nothing more is meant, than that ſuch is the nature of the book and the earth, that the former muſt fall to the latter if not ſupported by a foreign force. The biſhop's parallel, therefore, holds throughout, and his argument is unanſwerable. The book falls to the earth by its own nature, and not by foreign *drawing;* and every created being—even the higheſt angel in heaven—as it had not of itſelf exiſtence, cannot of itſelf have perpetuity of exiſtence, but would inſtantly by its own nature drop, as the biſhop expreſſes it, into nothing, were God to withdraw from under it that power, which at firſt created and has ever ſince ſuſtained it.

Tucker himſelf ſeems, on this ſubject, to have been miſled partly by his notions of the mundane ſoul, and partly, as others have been before him, by not diſtinguiſhing accurately between arrangement and creation. A watch or clock,' it hath been ſaid, continues to go after the watch-maker has given it out of his hands; and are the works of nature ſo much leſs perfect, than the works of art as to require the perpetual ſupport of the Creator? But between theſe two caſes there is no parallel—hardly indeed any analogy. The watch-maker confers neither exiſtence nor a *ſingle power or quality* on the materials of the watch; he only brings thoſe materials together, and arranges them in ſuch a manner, as that by the laws of nature they ſhall produce motions for the meaſuring of time. When he withdraws from them, their arrangement is preſerved and themſelves ſupported, as every thing elſe is preſerved and ſupported by the

the laws of nature, or, in other words, by the will of him, "who upholds all things by the word of his power;" but were that will withdrawn or changed, could the watchmaker continue the movements of the watch, or could the watch itself exist for one instant?

The seventh chapter, which treats of omniscience, is of some value. The author, when he contends that the knowledge of God is something different in kind, as well as superior in degree, to the knowledge of man, treads in the footsteps of the pious, learned, and acute Bishop Brown; though, as he makes no reference to *the Procedure, extent, and limits of human understanding*, we have no right to say that he derived his notions from that valuable work.

On the next chapter we have no remarks to make. The Divine goodness has been so much more completely proved in Dr. Balguy's Divine Benevolence asserted, and in Law's edition of King's Origin of Evil, that the reader, who has perused, with attention, either of these works, will pass over very slightly the speculations of Tucker on the subject. The ninth chapter, in which the nature of Providence is discussed, is of greater value, as the reader will judge from the following extract.

"To sum up the whole of what has been offered on this subject, we may gather from the perishable nature of our bodies, and durable nature of our minds, that there are other forms of being besides this, wherewith we shall be invested: from the method constantly taken by nature, in bringing her works to perfection slowly, of generating one thing by the corruption of another, and the mutual dependence of the several parts of this visible world, that there is a like connection of interests running through the whole; and from the grossness of our outward frame, receiving sensations only through a few very complicated channels, that we may be capable of stronger, clearer, and a much greater variety of perceptions than we now have. Thus far we do not discover any thing to satisfy us as to the chief point we have in view; for the greater sensibility of our unembodied state may render us liable to acuter pains as well as more exalted pleasures; and the greater variety of our perceptions may give rise to more of the irksome as well as (of) the agreeable kind. But when we raise our thoughts to the First Cause, and contemplate the character of wisdom and goodness manifested in those things of which we have an adequate knowledge, our uncertainty vanishes; for we cannot suppose that evil will be inflicted needlessly, or disposed in greater quantities than the welfare of the whole creation requires. Therefore we may look upon the good, (which) we at present receive, as given for its own sake; but on the troubles

and uneaſineſſes we are expoſed to as a neceſſary introduction to our reaping ſome greater advantages hereafter." P. 217.

We have already ſeen, that Tucker ſuppoſes the ſoul to be intimately united with a fine material vehicle, which goes off with her at death. In the tenth chapter he deſcribes what kind of a being this vehicle is; points out what he ſuppoſes to be the purpoſes which it ſerves; and *aſſures us*, that when we paſs into the *vehicular ſtate*, we ſhall be all of us children requiring the care of the old inhabitants to overlook and cheriſh us. On ſuch groundleſs hypotheſes we will not detain the reader longer than to inform him, that they are detailed for the purpoſe of introducing to him, in the next chapter, a rhapſody of hypotheſes ſtill more extravagant.

Tucker's mundane ſoul is indeed a very extraordinary being, different in many reſpects from the *anima mundi* of the ancient philoſophers.

"To their theory, he ſays, there is one objection; for we find them ſpeaking of the mundane ſoul as one entire thing, or mind. But this will confound the diſtinction of particular ſouls, for they were not created upon their diſcerption, their ſubſtance already exiſting in the univerſal ſoul; therefore, before their diſcerption, *they muſt have exiſted there as ſo many diſtinct individuals, or they could not have become ſo by being ſeparated from it*; as we have already ſeen, that one individual cannot be made into any other individual, much leſs into many others. Now, without troubling ourſelves to conjecture how the ancients would have removed this objection, I ſhall lay down, that *the mundane ſoul is one no otherwiſe than as the ſea is one*, by a ſimilitude and contiguity of parts, being compoſed of an innumerable hoſt of diſtinct ſpirits as that is of aqueous particles; and as the rivers continually diſcharge themſelves into the ſea, ſo the vehicular people, on the diſruption of their vehicles, diſcharge and incorporate themſelves into the ocean of ſpirits, *making the mundane ſoul.*" P. 234.

All this nonſenſe is the natural reſult of attributing *extenſion* to a being which thinks and acts; but we are aſtoniſhed that the author did not perceive its utter inconſiſtency with the reaſoning, by which, in the firſt chapter of this book, he proves that the human ſoul is, in the ſtricteſt ſenſe of the words, one and indiviſible. If, as he ſays, the ſpirits of *angels, ſtateſmen, ſhoe-blacks, idiots, men, children, beaſts, birds*, and *inſects*, compoſe the great mundane ſoul, how is it poſſible that they can all be, or ſuppoſe themſelves to be, but one individual ſoul? Why, ſays he, (p. 243, "as they act in concert

concert in carrying on one plan of operation, the act of all will ſeem the act of every one, and each feel a perſonal intereſt in what is performed by the whole ſociety:" but may not the materialiſt ſay the ſame thing of the particles which compoſe the human brain, and contend that there is no other than this ſeeming unity of action in the one caſe as well as in the other?

In our former article we mentioned the danger that a metaphyſician runs of being miſled by thoſe illuſtrations, in which Tucker indulges, and for which Dr. Paley and the abridger beſtow on him ſuch extravagant praiſe; and never was an obſervation more fully confirmed, than is that obſervation of ours in the chapter under immediate review. The hypotheſis (abſurd as it is) of a mighty weight of ſome ſubtle fluid bearing againſt the orifices of the nerves, which the mind employs as a miller employs the ſtream which turns the wheel of his mill, is here taken for granted, and reaſoned from as an *undoubted fact!* "We can indeed lift heavy weights, but this," ſays the author, (p. 237,) "*it has been ſhewn*, we do not do by our own ſtrength merely, for we receive conſiderable aſſiſtance from our animal circulation; yet we muſt begin the motion upon ſome little nerve or fibre *to pull up the valve for letting in the vital ſtream upon our muſcles!*"

In the twelfth chapter we have a long and particular deſcription of *the vehicular ſtate*, to which the author was tranſported in *a viſion*; but this deſcription diſplays neither genius, taſte, nor judgment. A ſyſtem of metaphyſics is not a proper place for the introduction of ſuch reveries; there are a thouſand ſources from which he might derive the thought of exhibiting his waking dreams in the form of a viſion; the converſations which he held with Locke, Pythagoras, and Plato, &c. might be ſuggeſted by Gulliver's converſations with ancient heroes and ſages in the iſland of ſorcecers; and all that he can claim as his *own*, the language and the deſcription of *minute bags*, as the vehicles of human ſouls, is peculiarly mean and vulgar. It is almoſt needleſs to add, that in the raiſing of this ill-formed, airy fabric, the author finds himſelf under the neceſſity of rejecting the Chriſtian doctrine of the reſurrection, to make way for the abſorption of all ſouls, after a certain period ſpent in the vehicular ſtate, in the great compound ſoul of the world!

Every advocate for the doctrine of philoſophical neceſſity maintains, we believe, that a period is coming, though probably far diſtant, when all phyſical and moral evil ſhall be completely done away. Tucker, though not a conſiſtent neceſſarian,

adopts this opinion likewiſe; but he proceeds a ſtep further than any other man, with whoſe ſpeculations on this ſubject we are acquainted, and contends not only that there will be a final reſtoration of all things, but that the ſouls of all men, angels, and even beaſts and birds, (for they are all, he ſays, homogeneous,) will ſooner or later have an equal ſhare in the divine bounty; ſo that when the whole period of their exiſtence ſhall be taken into view, there will not be one more virtuous, more perfect, or more happy, than another! This is perhaps the natural conſequence of his notions of the mundane ſoul, and the abſorption of all particular ſouls in it; but to make his doctrine the more intelligible, he forms, as uſual, an hypotheſis, and ſuppoſes a univerſal tranſmigration of ſouls, not only on this earth, but in every ſtate antecedent to the final abſorption. A more perfect equality than this would produce cannot, he ſays, be conceived.

It would be extremely unjuſt, both to him and to his abridger, not to acknowledge, that in the two chapters employed on theſe ſubjects, *many ingenious* and *ſome good* things are thrown out; but the whole is ſuch a *baſeleſs fabric*, and this article has already extended to ſuch a length, that we cannot enter into them. The author is laudably anxious to prevent his theories from proving injurious to the practice of virtue; and we really ſee no danger from them, to any one capable of reading with *proper attention* either *The Light of Nature purſued*, or the *Abridgment* of it now under review: but garbled quotations from theſe two chapters might, on ſome minds, be productive of very bad conſequences; for it is well obſerved in the concluding chapter of this book, that

"Speculative opinions may have an influence upon practical zeal, and one man's ſpeculations, though innocent and ſalutary to himſelf, may cauſe diſquietude and do miſchief in the mind of another, who will draw inferences from them quite the reverſe of what the author intended. For in every ſcience, thoſe who make it their buſineſs to dive into the depths of it, find a very different ſcene of things from thoſe who take only ſo much as is requiſite to common uſe; and as ſuch as have beſtowed much thought on the foundations of right and wrong, diſcover many contradictions and abſurdities in the popular notions; ſo, on the other hand, their refinements appear unintelligible and abſurd to the generality of men.—The genuine philoſopher purſues knowledge for the uſe, not the credit of it, and deſires reputation only as it may aſſiſt his uſefulneſs." P. 332.

(To be concluded in our next.)

ART.

ART. VI. *Corinna, or Italy. By Mad. de Stael Holſtein.* 3 vols. 8vo. Price 15s. Tipper. 1807.

IT is very ſeldom that an opportunity occurs of introducing a work like the preſent among the principal articles of the Britiſh Critic; nor are we induced to do ſo in the preſent inſtance from any very particular approbation of the work, but becauſe the writer has a certain degree of literary reputation, and becauſe the performance has excited conſiderable curioſity.

The great object of the author is to delineate the Engliſh, French, and Italian characters. Lord Nelvil, the Engliſhman, in his journey to Rome, picks up the Count d'Erfeuil, a French emigrant, who accompanies him to the metropolis of Italy, where he ſees and becomes enamoured with Corinna, in whoſe character the virtues and foibles of her country are pourtrayed. The ſtory itſelf is prepoſterous in the higheſt degree; but it would be particularly uncandid not to acknowledge, that many of the incidents are contrived with great ingenuity, and the tale, improbable as it is, narrated with conſiderable intereſt and vivacity. The firſt introduction of Corinna, about to be crowned in the capitol with myrtle, as a compoſer of extemporary rhymes, is in the higheſt ſtyle of French rodomontade*; and the coquetry between her and Lord Nelvil, whom ſhe had never before ſeen, may eaſily be conceived to have been written, and acted too, by a French-woman; but cannot at all bring to our view the character of a Britiſh nobleman.

However, we muſt purſue the ſtory. Lord Nelvil and Corinna become mutually enamoured; they viſit the curioſities of Rome together, and, ſtrange to ſay, after a time, they agree to travel tête-a-tête to Naples. But here it is that the author is entitled to no common praiſe. The deſcriptions of Rome, its antiquities and curioſities, though ſo often repeated, and ſo familiarly known, are given with a warmth of feeling, with ſuch taſte, and ſo much judgment, that they excite as lively an intereſt, as if for the firſt time brought before us. The journey to Naples is equally deſerving of diſtinction, and if we were to ſpeak of the author in terms of commendation only, we need only give an extract from this part of the work to juſtify our livelieſt com-

* It is founded, however, on the facts related of Corilla, a famous *Improviſatrice*.

mendation.

mendation. It is alſo fair to ſtate, that the part of the firſt volume which diſcuſſes the ſubject of Italian literature, contains many judicious obſervations, and demonſtrates a familiar acquaintance with the beſt writers in the different languages. Here we pauſe, as perhaps having too long delayed making the reader more familiarly acquainted with the author.

" Oſwald felt all the pride of triumph in carrying off his conqueſt. He whoſe enjoyments had hitherto been almoſt conſtantly diſturbed by the intruſion of reflections and regrets, experienced, upon this occaſion, a total exemption from the pains of ſuſpenſe. Not that he was altogether reſolved, but that he was wholly unconcerned, abandoning himſelf to the courſe of events, in the confident expectation that they would ultimately conduct him to the object of his wiſhes. They traverſed the plain of Albano, where is ſtill exhibited the ſuppoſed tomb of the Horatii and Curatii. They paſſed to the lake of Nemi, and the ſacred groves which ſurround it. Here it was, according to fabulous tradition, that Hippolytus was reſuſcitated by Diana, who would not ſuffer any horſes to approach the ſpot, and by this prohibition perpetuated the remembrance of the misfortune of her juvenile favourite. Thus it is, at every ſtep one travels in Italy, the impreſſions of hiſtory and poetry are retraced in the memory, and the charming ſituations by which they are recalled ſoften down all that is melancholy in the paſt, and ſeem to embalm them in eternal youth.

" Oſwald and Corinna then traverſed the Pontine Marſhes, a tract fertile but peſtilential; and where, notwithſtanding the productiveneſs of nature, not a ſingle habitation is to be ſeen. A few ſickly beings harneſs your horſes, and adviſe you not to ſleep in paſſing the marſhes, for there ſleep proves the real harbinger of death. Buffaloes, of an appearance at once wretched and ferocious, drag the plough, which a few imprudent cultivators ſtill occaſionally conduct over that fatal ſoil, and the moſt brilliant ſun illuminates this melancholy ſpectacle. In the North, marſhy and unhealthy ſituations are diſtinctly pointed out by their frightful aſpect; but in the moſt fatal regions of the South nature retains a ſerenity, whoſe deceitful ſoftneſs throws the traveller off his guard. If it be true, that it is extremely dangerous to fall aſleep in croſſing the Pontine Marſhes, the invincible ſomnolency which they induce in warm weather, muſt be conſidered as one of the perfidious impreſſions which this place occaſions. Lord Nelvil conſtantly kept a watchful eye upon Corinna, who ſometimes reclined her head upon Thereſina, who accompanied them; and at others, overcome by the languor of the atmoſphere, cloſed her eyes. Oſwald inſtantly awoke her with inexpreſſible terror; and, though naturally diſpoſed to taciturnity, was inexhauſtible in ſubjects of converſation, always well

well ſupported and always new, in order to prevent her from yielding, for a ſingle moment, to the fatal lethargy. Ah! ſhould not female ſenſibility be forgiven, thoſe heart-rending regrets which are attached to the days when they were beloved, when their exiſtence was ſo neceſſary to that of another, and when they conſtantly found themſelves ſupported and protected! How dreary the ſolitude which ſucceeds thoſe periods of bliſs! and how happy they whom the ſacred ties of matrimony have ſoftly conducted from love to friendſhip, without experiencing the torture of one cruel moment!

"Oſwald and Corinna, after their anxious journey through the Marſhes, at length arrived at Terracina, which is ſituated on the coaſt, and on the confines of the kingdom of Naples. There the *South* may be truly ſaid to commence: it is there that ſhe receives the traveller in all her magnificence. The country of Naples, that *happy plain* *, is in a manner ſeparated from the reſt of Europe, both by the ſea, which nearly ſurrounds it, and the dangerous tract which muſt be traverſed before it can be reached. It might be ſaid that Nature, deſirous of retaining within herſelf the ſecret of this delicious abode, had rendered all its approaches perilous. At Rome one has not yet reached *the South*; there, indeed, one has a foretaſte of its attractions; but the full force of its enchantment commences only with the Neapolitan territory. At a ſhort diſtance from Terracina is the promontory aſſigned by the poets as the abode of Circe; and behind Terracina riſes Mount Anxur, where Theodoric, King of the Goths, erected one of thoſe ſtrong caſtles, with which the warriors of the North covered the face of the globe. In Italy there are very few traces of the invaſion of the Barbarians; or, at leaſt, where thoſe traces conſiſt of ruins, they are confounded with the effects of time. The northern nations have not given to Italy that warlike aſpect which Germany has preſerved. It ſhould ſeem as if the tender ſoil of Auſonia was incapable of retaining the fortifications and citadels with which the regions of the North are covered. There a gothic edifice, a feudal caſtle, rarely repreſents itſelf to view; and the memorials of the ancient Romans riſe triumphant, amidſt the lapſe of ages, over thoſe of the nations who ſubdued them.

"The mountain which overhangs Terracina is entirely covered with orange and citron trees, which embalm the atmoſphere in the moſt delicious manner. Nothing in our climates can be compared with the meridional perfume of the citron tree in any open ſituation. It has almoſt the ſame effect as melodious muſic on the imagination; it inſpires a poetic diſpoſition, calls forth talent, and intoxicates it with the charms of nature. The

* Alluding to the etymology of *Campania*, and the epithet *Felix*, beſtowed on it by the Romans.—E.

aloes

aloes and broad-leaved fig-trees, inceſſantly to be met with, have a peculiar phyſiognomy, reminding one of the well-known qualities of the redoubtable productions of Africa. Theſe plants inſpire a kind of horror; they have the appearance of belonging to a violent and tyrannical nature. The whole aſpect of the country ſeems ſtrange. One feels as if in another world, known to us only by the deſcriptions of the poets of antiquity, whoſe pictures diſplay, at the ſame time, ſo much imagination and ſo much exactneſs. On entering Terracina, the children threw into Corinna's carriage an immenſe quantity of flowers, which they culled by the roadſide, or on the mountain, and which they ſcattered at random: ſuch was their confidence in the prodigality of Nature! The carts which conveyed the productions of harveſt were daily decorated with garlands of roſes; and ſometimes the children crown their petty gleanings with flowers; for, under a fine ſky, the imagination of the very populace becomes poetic. By the ſide of theſe ſmiling ſcenes was ſeen and heard the ſea, whoſe ſurges broke with a furious ſurf. It was not a ſtorm which agitated it, but thoſe rocks that formed an habitual obſtacle to its waves, and provoked its majeſtic rage.

" E non udite ancor come riſuona
Il roco ed alto fremito marino?

" And ſtill hear ye not reſound the deep and hollow murmur of the ſea?"

" This movement without purpoſe, this force without object, which is eternally renovated, without our being able to aſcertain the cauſe or end, draws us to the ſhore, where this grand ſpectacle preſents itſelf to our view, and we feel a kind of irreſiſtible impulſe, mixed with terror, to approximate the waves, and overwhelm reflection with their tumultuous noiſe.

" Towards the evening all was calm. Corinna and Lord Nelvil took a ſlow and delicious walk in the fields. The preſſure of every ſtep made the flowers give out their perfumes. The nightingales more gladly took their ſtation on the roſe-buſhes, and thus the pureſt ſtrains of ſong were blended with the ſweeteſt odours, and all the charms of nature exerted a reciprocal attraction. But what is particularly and ineffably delightful, is the mildneſs of the atmoſphere which you reſpire. In ſurveying a fine ſituation in the North, the climate which you feel continually give ſome interruption to the pleaſure which you might otherwiſe enjoy. Thoſe petty ſenſations of cold and humidity, which more or leſs diſtract the attention from the object you are contemplating, have the ſame effect as a falſe note in a concert. But in approaching Naples you feel yourſelf ſo completely at your eaſe, you find Nature ſo very much your friend, that there is nothing to impair the agreeable ſenſations which ſhe excites. In our climate man has no relation but with ſociety; in warm

countries

countries Nature places him in a ſtate of relation with external objects, and his ſenſations ſoftly expand themſelves beyond his ſpecies. Not that the South has not alſo its melancholy; for where is human deſtiny exempt from that impreſſion? but in this melancholy there is no tincture of diſcontent, anxiety, or regret. Elſewhere it is life, which, ſuch as it is, proves inſufficient to gratify the faculties of the mind: here it is the faculties of the mind, which are inſufficient for the complete enjoyment of it, and the ſuperabundance of our ſenſations inſpires a muſing indolence, which, while we feel it, ſcarcely wakes our attention.

"During the night the fire-flies made their appearance in the atmoſphere. One would have thought that the mountain ſparkled, and that the burning ſoil emitted ſome of its flames. Theſe inſects flew about among the trees, and occaſionally lighted on their foliage. The wind put theſe little ſtars in motion, and varied their twinkling lights in a thouſand forms. The ſand alſo contained a great number of ſmall ferrugineous pebbles, which ſparkled in every direction. It was the native territory of fire, which ſtill retained in its boſom the impreſſions of that ſun whoſe laſt rays had juſt imparted their warmth. Here Nature preſents us at once with an activity and repoſe, which completely ſatisfy the varied purpoſes of exiſtence." Vol. ii. p. 178.

With reſpect to the ſtory it is inconſiſtent enough. Lord Nelvil is repreſented as having many of the great qualities of mind which diſtinguiſh his countrymen, but notwithſtanding his ſolemn engagements with Corinna he is made at length moſt capriciouſly and ungenerouſly to deſert her. On his firſt introduction he is painted as magnanimous, generous, of the nobleſt ſentiments, and one from whom you are to expect every good and amiable action. But in the termination he is mean, fickle, cowardly, and baſe. He marries the ſiſter of Corinna, but how or why is not worth detaining the reader to tell him in this place. The great object, as before obſerved, was to repreſent from life the three natural characters of England, Italy, and France. In that of the firſt we acknowledge but little reſemblance, that of Italy in Corinna is ſurely coloured much too highly. There can be no ſuch being as this female of a mind at once ſo lofty and ſo feeble, ſo accompliſhed in many things and ſo ignorant of others, at once ſo tenacious and ſo regardleſs of character. That the writer, however, is not entirely unacquainted with the character and cuſtoms of England, is very evident from the following happy repreſentation of a dining party in a gentleman's family in a village in the north of England, which can neither be peruſed without a ſmile, nor without aſſenting to its accuracy.

"I left

"I left Florence with an inexpreſſible feeling of regret. The woman who came for me did not underſtand Italian. I uſed to ſpeak my native tongue however, apart, in private with Thereſina, who conſented to follow me, though ſhe wept at abandoning her country. But it was neceſſary to diſcontinue theſe harmonious ſounds, which gave pleaſure even to foreigners, and the charms of which were connected with all the recollections of my infant years. I proceeded towards the North, and the ſenſations which I experienced were ſombre and melancholy. I had not ſeen my father for five years before I arrived in England, and I could ſcarcely recollect him. It appeared to me, that he had acquired an air of gravity which he did not formerly poſſeſs. He received me, however, with much tenderneſs, and often ſaid to me that I reſembled my mother. My little ſiſter, then three years old, was introduced to me. Her white ſkin and fine flaxen hair ſurpriſed me, for we have no ſuch figures in Italy; but ſhe intereſted me from the moment I ſaw her. On that very day I took ſome of her hair to make a bracelet, which I have carefully preſerved. At laſt my mother-in-law appeared, and the impreſſion ſhe made on me at firſt ſight has remained, and has increaſed ever ſince.

"Lady Edgermond was excluſively attached to the country in which ſhe had been born, and my father, who was completely governed by her, gave up his deſire to reſide in London or Edinburgh. She was reſerved, ſilent, and proud. There was ſenſibility in her eyes when ſhe looked at her daughter; but at other times her phyſiognomy was ſevere and inflexible: the creature of habit, it appeared impoſſible to make her comprehend a new idea, or even a word to which ſhe was not accuſtomed. She received me very well; but I readily perceived that my manner greatly ſurpriſed her, and that ſhe reſolved to change it if ſhe could. Not a word was ſpoken during dinner, notwithſtanding that ſome neighbours were invited. This ſilence was ſo oppreſſive to me, that in the midſt of the dinner I attempted to ſay a few words to an elderly gentleman who ſat next me. I underſtood Engliſh very well, as my father had taught it me in my infancy, and, in the courſe of the converſation, I quoted ſome very elegant Italian verſes, in which the ſubject of love was introduced. My mother-in-law, who knew Italian, looked at me, bluſhed, and made a ſignal for the ladies to retire much ſooner than uſual to the tea-table, the gentlemen being left alone at the deſſert. I did not underſtand this cuſtom, which would appear very extraordinary in Italy, where men can find no pleaſure in ſociety without women; but I ſuppoſed, for a moment, that my mother-in-law was ſo diſpleaſed at my conduct, that ſhe would not ſtop in the room with me. I was undeceived, however, when ſhe made a ſign to me to follow her, and when I found that ſhe did not reproach me during the three hours which we remained in the drawing-room, until the gentlemen joined us.

"My

"My mother-in-law ſaid to me ſoftly, at ſupper, that it was not the cuſtom for young ladies to ſpeak with ſo much freedom as I had ſhewn in converſation, and in particular that it was very wrong to ſay a word about love. "Miſs Edgermond," ſaid ſhe, "you muſt endeavour to forget every thing connected with Italy; it would have been better for you had you never known that country." I paſſed the night in tears; my heart was oppreſſed with ſorrow. In the morning I went out to walk, and found myſelf enveloped in a frightful fog: I could not ſee the ſun, which, at leaſt, would have reminded me of Italy. My father came to me and ſaid: "My dear child, it is not here as in Italy: with us women have no employ but their domeſtic duties: the talents which you poſſeſs will enable you to employ your time in ſolitude: perhaps you may meet with a huſband to whom your accompliſhments will afford pleaſure; but in a ſmall town like this, every thing that attracts attention excites envy, and you will find few men diſpoſed to marry you, if it is believed that you have taſtes and purſuits inconſiſtent with our manners. Here the whole routine of exiſtence muſt be ſubject to our ancient provincial cuſtoms. I ſpent twelve years with your mother in Italy, and the recollection of that period ſtill affords me exquiſite pleaſure. I was then young, and every novelty delighted me: now, however, I have contracted myſelf within a narrow circle, and I am ſatisfied. Time paſſes away unperceived amidſt a life which is regular, and even monotonous: it is in vain to oppoſe the cuſtoms of the country in which one is fixed: thoſe who make that attempt always ſuffer by their conduct; for in a little town, like that in which we live, every thing is known, and every tale is repeated. There is no room for emulation, but much for jealouſy; and it is far better to endure the tedium of ſuch a life, than to be always meeting with ſurpriſe or ill-will in every face, and looks which ſeem to require of you a reaſon for what you have done." Vol. ii. p. 354.

The portrait drawn with the greateſt force and truth, which might indeed be expected, is that of the Frenchman, the Count d'Erfeuil, who is exhibited as poſſeſſing a ſtrange compound of ſolid and ſuperficial qualities, occaſionally demonſtrating judgment and ſenſe with extreme frivolity, good feeling and the total want of it. We have not yet found leiſure for peruſing the work in the original, but there ſeems to be no reaſon to find fault with the tranſlation. There is we believe another tranſlation, but we have had no means of comparing the two, nor indeed does it ſeem of any material importance.

ART. VII. *Researches Anatomical and Practical concerning Fever, as connected with Inflammation. By Thomas Beddoes, M. D.* 256 pp. 8s. 6d. Longman and Co. 1807.

NO sooner was Dr. Clutterbuck's work upon fever* announced for publication, than another author of no mean celebrity offered himself in the lists, and we now proceed to notice his lucubrations. After rapidly enumerating some of the numerous, opposite, and generally absurd opinions which have been entertained on the subject of fever, from remotest antiquity to the present period, Dr. Beddoes asserts his own pretensions on the subject, and we quote the following sentences by way of introduction to his labours.

"Whether or not I enter upon a task so arduous, hastily and unprepared, it is for the reader to judge from the following digest of facts. He may, and perhaps with justice, censure my profusion of authorities. But if he only consider that we owe our exemption from pestilence, to some great fire, or new fashion of life, rather than to skill; that, in one of our own European dependencies, we have just had to lament as great a mortality from fever, as was usual in ages of the deepest ignorance, not without destructive visitations at home; that caprice, skill, and calamity together have proved insufficient to guard our colonists in America, against rendering their new cities, as much hot beds of the calenture, as our old ones had been of the plague; and that, far and wide through the civilized world, the fatal *kauſos* of remote antiquity still carries on its exterminating warfare against the human species; he must feel how very few of the difficulties, which perplexed the earliest observers can be yet removed; nor will he require a very laboured excuse for some anxiety, in authenticating a statement, tending ever so remotely to their removal."

The author has certainly anticipated an objection which must occur to the majority of his readers. Nearly the whole of this book consists in quotations, and we frequently meet with several successive pages of extracts, without a single original observation. We object not to an author generalizing facts, and referring to the original sources; or even to the insertion of long extracts from foreign publications, or such as are difficult to be obtained; but we cannot acquiesce in the necessity of quoting entire pages from journals, and

* Vide British Critic of last month.

other

other works generally known, and peruſed by all who might be likely to read the preſent volume.

Purſuing his inveſtigation into the connection of fever with inflammation, the author recapitulates ſome generally apprehended circumſtances, as that,

"Inflammation and ulcers of extenſive, important, or deep-ſeated parts, are attended with alteration in the pulſe, in the heat of the body, in the ſenſations referred to the ſkin, and indeed in the feelings altogether. Theſe alterations conſtitute the ſymptoms of hectic, or more largely ſpeaking, ſymptomatic fever." He proceeds to ſtate that "fever and local inflammation may ſimultaneouſly ariſe, from a ſingle impreſſion. Sudden variations of temperature will produce univerſal ſhiverings, heats, and quickened pulſe, together with a more intenſe effect in a part or parts, as we ſee in caſes of catarrh and rheumatiſm. At other times, general affection ſhall ariſe, a conſiderable time before the appearance of ſymptoms of local inflammation." Again, "Local inflammation ſhall occur by itſelf, and then increaſing by degrees, ſymptomatic fever ſhall follow." Inſtances of theſe different affections are adduced.

The connection of inflammation with fever is next conſidered; and the author concludes that fever is "hardly ever exempt from inflammation."—The dependence of idiopathic fever on inflammation of one particular organ has been obſerved by different writers; and from the diſturbance of the ſenſorial functions, it has been ſuppoſed that the brain was the ſeat of the diſorder.

Dr. Beddoes quotes ſeveral pages in favour of this; and has detected a very ſingular coincidence of opinion on the nature of fever, between Dr. Clutterbuck, and Dr. Ploncquet profeſſor of medicine in the Univerſity of Tubingen. The profeſſor is ſtated to have long taught from the chair, that fever conſiſted in inflammation of the brain; and from a theſis containing a ſummary of his doctrines on fever, and corrected by himſelf, ſeveral pages are quoted and contraſted with paſſages taken from Dr. Clutterbuck's recent publication, from which it appears evident that the opinion entertained by each of theſe gentlemen is ſimilar, and their coincidence of expreſſion is often very ſtriking; ſo that if Dr. C. eſcape the imputation of plagiariſm, he certainly loſes the merit of novelty. Dr. Beddoes with much ingenuity and candour diſcuſſes their arguments, and we think he has been ſucceſsful in refuting them; we entirely concur in the following obſervation, p. 43.

"One may apprehend that both writers *(Drs. Ploncquet and Clutterbuck)* are ſomewhat too indulgent towards their own doc-

trine, when, after laying peculiar ſtreſs upon the evidence from wide ſpreading devaſtations in the organ, ſuppoſed to be principally concerned, they ſubtilize fever producing inflammation into a mere thickening of the arachnoid coat, and then join in commanding all traces of it whatever to vaniſh with life. Which ſeems pretty nearly ſaying that every ſort of alteration indicates febrile inflammation or ſomewhat a kin, while the abſence of alteration affords no proof to the contrary."

Some very intereſting details upon the morbid anatomy of fever fully prove that the brain is not more frequently inflamed in that diſeaſe than many other parts; while the ſtomach more generally preſents the appearances of inflammation; and the learned author after comparing the ſymptoms of fever with the appearances on diſſection, concludes, "*In whatever organ this proceſs (inflammation) may be detected, its ſymptoms appear at all ſtages of the diſeaſe alike; nor does the head offer the ſmalleſt peculiarity in this reſpect.*" This concluſion is of great importance, and is ſupported by numerous and well-ſtated facts, directly oppoſed to the hypotheſis of fever depending upon inflammation of the brain.

Under the head "Analogical Conſiderations," Dr. Beddoes has narrated ſome intereſting caſes of hydrophobia, with diſſections, from which it appears evident that many ſymptoms of this formidable malady nearly reſemble thoſe of fever, and the brain is as frequently ſubject to inflammation in the one diſeaſe as in the other: but it is fully eſtabliſhed that the marks of inflammatory action having taken place in either caſe, are obſervable at times in every viſcus of the body; while there is ſcarcely a diſorder in which the condition of the ſenſorium is not affected.

The ingenious author after an able review of the changes which the ſenſorial functions undergo in fever; obſerves,

"From thermometrical obſervations, made during the height of divers nervous diſorders, it appears that the ſenſorial functions may be variouſly diſturbed, even without increaſe of the animal heat, much more without complete inflammation. On the other hand, during the hot ſtage of idiopathic fever, it is remarkable that in parts, free from all ſuſpicion of inflammation, the temperature will riſe as high as it does in the very ſeat of local inflammation itſelf."

Some judicious obſervations are made upon Hydrocephalus internus, and its characteriſtic diſtinctions from typhus fever are pointed out; in every ſtage of the former diſeaſe in its acute ſtate, bleeding is ſtrongly urged; as either removing the complaint altogether, or if that be too late, as probably

probably leſſening the ſufferings of the patients, and preventing the horror of the cloſing ſpectacle. In the treatment of fever, Dr. Beddoes regards cold affuſion as of much leſs utility, than has been of late ſuppoſed. From the quotations which he has inſerted, we infer that he recommends the free uſe of the lancet in the early ſtages of fever; and we extract the following ſpecimen of practice, as being probably new to many of our readers.

"Having ſhewn by ſuperfluity of evidence, though much might be added, that in violent fever, whether foreign or domeſtic, whether yellow or of a different hue, we have a right to aſſume inflammatory diſpoſition in the abdominal viſcera, I propoſe the earlieſt application of leeches to that region. They ſhould be laid on by relays of dozens; and intermediate ſubtepid fomentation will at once encourage the bleeding, and ſubdue the fever of the adjacent organs."

Where the head is much affected, the author recommends opening the temporal artery in preference to a diſtant vein. In caſes where the propriety of bleeding is doubtful, it is adviſed to uſe the *circular ſwing*, as propoſed by Dr. Darwin: the continued application of cold is ſtated wholly to ſuperſede blood letting in many caſes where this is beneficial; digitalis alſo is recommended for the ſame purpoſe; and great attention is directed to be paid "to prevent the heat of the body from ſinking too low or riſing too high." Our limits neceſſarily reſtrict us from following the author through the whole curative proceſs, which in general ſeems to be judicious, though we do not anticipate much benefit from the circular ſwing, nor advantage from the exhibition of digitalis; neither do we think the doctor, has eſtabliſhed with any degree of certainty when the lancet ſhould be employed: in the typhus fever which occurs in large cities, experience has proved the practice of blood-letting to be highly dangerous; and we hope no practitioner will have recourſe to it, from the ſucceſs which has attended it in climates very different from our own, and under circumſtances eſſentially diſſimilar from thoſe which uſually occur in cloſe and thickly populated towns.

ART. VIII. *A Vindication of certain Paſſages in the common Engliſh Verſion of the New Teſtament; addreſſed to Granville Sharp, Eſq. Author of the "Remarks on the Uſes of the Definitive Article in the Greek Text of the New Teſtament;" by the Rev. Calvin Winſtanley, A. M.* 12mo. pp. 84. 3s. Longman. 1805. *

WE remember that when Mr. Gregory Blunt addreſſed his "Six more Letters" againſt Mr. Granville Sharp's "Remarks" on the Uſes of the Definitive Article in the Greek Text of the New Teſtament, he was not contented with undertaking to prove the erroneouſneſs of Mr. Sharp's new interpretation of certain important texts in the ſacred volume; but to confer a further obligation upon the public, he favoured his readers by ſubſtituting, at leaſt in ſome of thoſe texts, another new verſion of his own, thereby coinciding ſo far with Mr. Sharp as to agree with him in renouncing the authorized vulgar interpretation, and affording us an opportunity of eſtimating his fitneſs for condemning others, by a reference to his own unparalleled and unheard-of interpretations; and thus did he comply with the precept of one poet, and participate in the enthuſiaſm of another:

"Let ſuch teach others who themſelves excel,
And cenſure freely who have written well.

And again,

"——— tentanda via eſt, qua *me quoque* poſſim
Tollere humo, *victorque* virum volitare per ora."

Mr. C. Winſtanley, although unintentionally, and without any deſign of imitation, (for he has prevailed upon himſelf to inform us, that he has not enjoyed the advantage of peruſing Mr. Blunt's lucubrations) has in ſome degree followed this example of his predeceſſor. As the former gentleman gives us ſpecimens of a *new verſion* in the room of that of which he has deprived us, the latter favours us with a *new theory*. It is not enough that he demoliſhes Mr. Sharp's, as he thinks, from the very

* Though the important avocations of the friend who ſupplied this article have delayed it longer than we wiſhed, yet the ſubject is too important for us to withhold it from the public. We ſhall alſo ſoon have to conſider a much more important work on the Greek Article.

foundations;

foundations; in place of it he eſtabliſhes one of his own. If he pulls down with one hand, he at leaſt builds up again with the other. At any rate, we are to have the conſolation not to be left altogether without a theory of the uſes of the Greek article.

In his ſixth page Mr. Winſtanley propoſes the outlines of this Vindication.

"In this diſcuſſion I ſhall obſerve the following method:

"Firſt, I ſhall point out ſome ſources of error common to all your rules.

"Secondly, I ſhall conſider a claſs of exceptions, which are not repugnant to the concluſion you would eſtabliſh.

"Thirdly, I ſhall produce ſuch exceptions as are inconſiſtent with that concluſion.

"Fourthly, I ſhall offer ſome remarks on the ſyntax of the definitive article, and the copulative.

"Laſtly, I ſhall examine the paſſages of Scripture which are the objects of this inveſtigation."

In this ſketch it will be eaſily perceived, that it is Mr. Winſtanley's aim in the firſt, third, and fifth ſubdiviſions, to overturn what has been ſuppoſed to have been accompliſhed by Mr. Sharp, or any others who have been engaged in the ſame deſign with him; and that the remaining parts are dedicated to the ſubſtitution and eſtabliſhment of Mr. Winſtanley's own notions. In compliance therefore with the rules of arrangement and juſt method, we are to conſider ourſelves as ſummoned firſt to deliver our ſentiments on thoſe parts of this work whoſe object is to deſtroy. And we apprehend that if it ſhall appear, that Mr. W. has not exerted himſelf with any conſiderable ſucceſs there, it can hardly be expected that the public ſhould look with much favour or intereſt to any attempts towards the introduction of his own theory.

Now, ſhould it be aſked, what method would common ſenſe point out to be purſued by one who ſhould undertake to overthrow Mr. Sharp's, or any other grammatical canon predicated of any ancient and dead language, it might be replied, he would endeavour to ſhow, doubtleſs, either that the rule was founded upon erroneous and defective *reaſonings*, or that in *practice* it did not hold, but was liable to exceptions inconſiſtent with its pretended exiſtence; or laſtly, that certain texts and paſſages, affirmed to fall within the reach of the common theory, and their meaning and interpretation, claimed to them in conſequence of that theory, were underſtood and maintained by the ancient native writers and readers of the language in queſtion, in a way diſcor-

dant and contradictory to the views and pretenſions of the modern grammarian. Mr. Winſtanley, it will be found, has but very imperfectly filled up ſome important parts of this outline.

The firſt rule in Mr. Sharp's ſyſtem confeſſedly is the only one of any very material and practical importance. The others ſeem to have been introduced chiefly or ſolely for the purpoſe of aſcertaining more preciſely the exact object of the firſt; to relieve and ſet it off by the aid of contraſt; and partly, perhaps, to ſhow, that the inſertions, and even the omiſſions, of the Greek article or the copulative, were in moſt caſes regulated by ſome uniform and aſcertainable principles.

Now of this particular rule Mr. W. acknowledges expreſsly, that "it is generally true," (p. 16.) It is certain therefore, that he poſſeſſes no general and fundamental *principle of logic or grammar* to alledge againſt it. Hence it can only be by the production of a tolerably numerous and unqueſtionable band of *exceptions* that he can make it appear, that Mr. Sharp's rule will not ſuſtain the concluſions which that gentleman deduces from it; or by ſhowing laſtly, in oppoſition to the evidence brought forward by Mr. Wordſworth, in his "Six Letters to Granville Sharp, Eſq." that the Greeks themſelves underſtood thoſe texts, our Engliſh authorized interpretation of which Mr. Sharp undertakes to rectify, in a ſenſe inconſiſtent with his views. The former of theſe two is the expedient to which Mr. Winſtanley principally or rather intirely reſorts; and therefore immediately after the above-recited admiſſion of the general truth of this firſt rule, he opens his train of argument. "This rule," ſays he, "is generally true, but it is defective, inaſmuch as it is liable to *exceptions*, which, if taken together, and fairly conſidered, muſt be fatal to the inference you would deduce from it." P. 16.

We have not room to follow Mr. W. through all the exceptions which are alledged by him in the 16th and next following pages. Were it neceſſary, we ſhould feel ourſelves called upon to maintain, though they may have been worth the bringing together and claſſing in the manner in which they have been done by Mr. W. yet that they are of very little or no value at all in the important work of demolition which Mr. W. has undertaken; nay rather, we would maintain that they do tend materially to eſtabliſh and not to overthrow the very identical concluſions which Mr. Sharp and his colleagues are ſo anxious to introduce. But in fact, there is little neceſſity for any ſuch interpoſition. Theſe exceptions,

tions, as he calls them, are ſo faintly urged by Mr. W. himſelf, that of the ſtrongeſt of them he ſays, " it muſt be confeſſed they differ materially from thoſe of which you would correct the common verſion." (P. 18.) And all that he claims for them is, that it ſhould be allowed that " they are not totally inapplicable to our preſent purpoſe." (ibid.) We prefer therefore to let Mr. W. ſpeak from his ſtrong holds, and to call forth thoſe ſupplies upon whoſe aid he repoſes the moſt confidence.

" I ſhall now ſubjoin ſeveral quotations, which come within all the limitations of your firſt rule, and are direct exceptions to it.

" Clemens Alexandrinus has this quotation from Plato:

" τον παντων θεον αιτιον κ τυ ηγεμονος κ αιτιυ παλιγα κυριον επομνυλας.

" Here τυ ηγεμονος κ αιτιυ, is an agreement with your rule, but τον παντων θεον—και παλιγα κυριον is in direct oppoſition to it. Origen has the ſame quotation with ſome difference, but ſtill without the repetition of the article before παλιγα, thus,

" και τον των παντων θεον, ηγεμονα των τε οντων κ των μελλοντων, τυ τε ηγεμονος κ αιτιυ παλιγα κ κυριον επομνυλας.

" Clemens obſerves, that Plato appears to be deſcribing the father and the ſon; φαινεται παλιγα κ υιον εμφαινων; and Origen makes a ſimilar obſervation: ſo that neither of theſe Greek fathers thought the repetition of the article ſo neceſſary to diſtinguiſh two perſons. It may be remarked alſo, by the way, that where Clemens writes παλιγα κυριον, Origen writes παλιγα κ κυριον, for one perſon; which is an exception to your fifth rule.

" τω θεω των ολων προσεχειν κ διδασκαλω των περι αυτυ μαθηματων τω Ιησυ.—*Orig. contra Cels.* 497.

" This is ſurely a pertinent example. The attribute διδασκαλος without the article repeated, muſt be referred, not to the preceding ὁ θεος, but to the following ὁ Ιησυς as a diſtinct ſubject; and in the ſame manner may five of your examples be underſtood. If you ſhould object, that the article, though not prefixed to διδασκαλος is to Ιησυς; it may be replied, that it is not there a mark of difference, but of identity with διδασκαλος, and being prefixed to a proper name might as well have been omitted. That it is not, in ſuch a ſituation, a mark of perſonal diſtinction, might be ſhewn in many inſtances, ſuch as theſe,

" λεγει δε ὁ κυριος ημων και σωτηρ Ιησυς ὁ Χριστος εν ευαγγελιοις.—*Conſt. Apoſt.* 258.

" τον κοινον ημων θεον και κυριον τον Χριστον.—*See Sharp*, 110.

" τω δι θεω παντι, και υιω τω κυριω ημων Ιησυ Χριστω συν τω αγιω πνευματι δοξα.—*See note in Burgh's Enquiry*, 359.

" In this example, as well as in the one laſt cited from Origen, the article is not repeated immediately after the copulative,

and is ſo far an exception to your rule. If it be objected, that it is afterwards repeated, I reply as before, that in ſuch a ſituation it is a mark of identity with the noun immediately preceding. Beſides, if you ſhould think it any thing more, you muſt give up one of your own examples, namely,

" Διαμαχλυρομαι εν εγω ενωπιον τυ θεω και κυριυ Ιηυ Χριϛυ τυ μελλονϛος κρινειν ζωνϛας και νεκρυς.

" γινεϛαι δη εν τα πανϛα τυ ανθρωπυ, ὁϛι τα παντα τυ θευ· και κοινα αμφοιν τοιν φιλοιν τα πανϛα, τυ θευ και ανθρωπυ.—*Clem. Alexand.* 76.

" If any objection ſhould be made to this example, it muſt be, that the laſt noun ανθρωπος (by which the author means a pious Chriſtian) is uſed in a general ſenſe. It is, however, a farther proof that the repetition of the article is not ſo neceſſary as you have ſuppoſed. The reaſon why it is omitted in this particular inſtance, I ſhall conſider hereafter; for the preſent I ſhall produce ſome examples, to which no objection can be imagined.

" μεθ' ὑ δοξα τω θεω και πατρι και αγιω πνευματι.—*Epiſt. Eccles. Smyrn. de Martyr Polycarp.*

" φοβυ τον θεον, υἱε, και βασιλεα, και μηθ' ἑτερω αυτων απειθησης. —*Paræm. cap.* 24, *v.* 21.

" This paſſage from the Septuagint, which I am ſurpriſed you ſhould have overlooked, is thus quoted, in the interpolated epiſtle of Ignatius to the Smyrneans:

" τιμα, φησιν, υἱε, τον θεον και βασιλεα.

" It would be unneceſſary to examine the reſt of your rules, if you had not propoſed them as confirmations of the firſt: but this being the caſe, ſome notice muſt be taken of them; and it ſhall be as ſhort as I can make it." P. 18.

In this extract then it appears that we have before us the principal ſtrength in the way of exceptions to Mr. Sharp's rule, with which Mr. Winſtanley's reſearches have furniſhed him.

But before we come to the more particular examination of the value of Mr. Winſtanley's materials, we muſt proteſt loudly againſt the practice of citing Clemens and Origen, and many other ſuch writers, eſpecially in a matter of philological controverſy, without referring us to the edition, volume, &c. &c. where the paſſage cited may be found; an inexcuſable fault, which runs through the whole of this volume. Who would believe that we are referred repeatedly to Plato, Ariſtotle, Demoſthenes, Chryſoſtom, &c. &c. always very inadequately, and often without any mention at all of the tract, page, or even volume? And this is not all. The fault of which we complain might have been in ſome degree extenuated if Mr. W. had taken care to be large and copious in his extracts. But the paſſages which he produces, perhaps without a ſingle exception, are little more than mere

ſcraps

ſcraps and fragments, cut off and ſevered from all the helps of duly appreciating and underſtanding them, which might have been derived from the context. We are far from meaning to inſinuate that Mr. W. had any unfair deſign in this brevity; but the practice is always diſreputable and injurious, and will hardly ever be found unaccompanied by all or ſome of the evils of a want of reſpect to the public, an overweening conceit, and unreaſonable claim for confidence in the author; a great degree of diſſatisfaction and loſs of time to the careful, honeſt, and judicious reader; and an erroneous eſtimate of the magnitude of the author's undertaking, and conſequently a final want of ſucceſs in his deſign.

But to return to the alledged exceptions. What are we to ſay to them?—Without doubt, with regard to one part, Mr. W. has fallen into the groſs and unfortunate miſtake of inſiſting upon thoſe paſſages as exceptions to Mr. Sharp's rule, and of power to overturn it, which in fact are nothing leſs than legitimate examples, and ſo far ſolid confirmations of it. "Clemens obſerves," ſays Mr. W. "that Plato appears to be deſcribing the father and the ſon; and Origen makes a ſimilar obſervation." No doubt they make theſe obſervations; but then nothing can hence be deduced reſpecting any reference to *two* perſons in either of theſe paſſages, in any way at all interfering with Mr. Sharp's rule. Mr. Winſtanley will perceive his miſtake if we point out to him, that in the words τον παντων θεον αιτιον καὶ πατερα κυριον, which are in conformity with Mr. Sharp's rule, one perſon, (the father) and in the other combination, τω ἡγεμονος καὶ αιτιω, which are in a like conformity, another perſon (the ſon) is ſpoken of. This being the caſe, it will eaſily be ſeen alſo, that in the ſecond quotation from Origen, and in the original paſſage in Plato, which might and ought to have been * referred to, there is not any pretence for the exiſtence of an exception, beyond the unlucky one of Mr. W. having miſunderſtood and miſconſtrued his authors.

The next exception is taken from Origen againſt Celſus, (Vol. I. p. 497. edit. De la Rue; or p. 157. edit. Spencer.) "This," Mr. W. remarks, "is ſurely a pertinent example." We think otherwiſe, and for this reaſon. The και there, it is plain, is not copulative between the nouns τῳ θεῳ and διδασκαλῳ, which is a neceſſary and expreſs condition in the

* Sixth Epiſtle, at the end. The paſſages from Clemens and Origen are reſpectively in vol. 2. p. 709. (edit. Potter) and p. 280. (edit. Spencer.)

application

application of Mr. Sharp's rule; but between τῳ θεῳ and τῳ Ιησυ; and therefore we give no more weight to this citation than to the two preceding.

The four exceptions which follow, and which make up nearly the whole direct evidence adduced in this tract againſt Mr. Sharp's firſt and only important rule, may all, we think, be anſwered, and their weakneſs very eaſily expoſed, upon one general principle. Mr. Sharp has himſelf alledged, and Mr. Winſtanley finds no fault with the propriety of this reſervation, that nouns in the plural number, and that proper names, are not within the province of his rule. Now theſe limitations, it is obvious, are founded in very good, natural, and ſatisfactory *reaſons;* for, in the firſt place, with regard to *plural nouns*, what rule of grammar can make thoſe words to denote *one individual perſon*, which by the appellation (plural), and by the nature of things, do neceſſarily denote more than one? And ſecondly, in regard to *proper names*, they do not fall within that idiom which is adopted for the purpoſe of pointing at and denoting *one perſon*, for a ſimilar reaſon, becauſe *they cannot*, or *need not*. There is no hazard of ambiguity. And what wonder then, that the idiom which is uſed for the ſole purpoſe of avoiding ambiguity, ſhould not be obſerved where that purpoſe cannot take effect? Theſe, we ſay, are the *reaſons* upon which the exceptions, ſpecified by Mr. Sharp, are grounded. Now what is there to forbid our inquiring whether the *ſame principle* may not be extended further than the preciſe terms imply in which it has happened to Mr. Sharp to enunciate it? Is it reaſonable, that an inadequate or imperfect enumeration of the exceptions to any grammatical canon ſhould be fatal to the general principle of that canon, and to the application of it to the ten thouſand remaining inſtances to which no poſſible exception can be made? Rather will it not be admitted, by all who regard controverſy only as it aims at *truth*, that it is much more fair, more honourable, and more logical, for every man to lend his aid in accumulating all the real or ſeeming exceptions which he can meet with; and then, when the collection is made ſufficiently large for that purpoſe, to ſet himſelf ſeriouſly down to inquire, *whether any*, and *what common principle* or *principles* of exception may pervade the whole maſs of his materials; and readily to admit, if he ſeems to be ſucceſsful in that inquiry, the principle to be applied, ſo far as it does actually appear to extend, even though it may not have been adequately laid down by the original authors and inventors of the canon in queſtion? In the caſe at preſent before us, we acknowledge and admit of the exceptions and limitations

limitations laid down by Mr. Sharp. Mr. Winſtanley does the ſame. We ſee the *rationale* upon which thoſe exceptions are founded; and we maintain, that the paſſages adduced by Mr. W. though not comprehended within the *words* and *letter* either of the two limitations of Mr. Sharp, are yet fully accounted for by the *principle* and *ſpirit* of one of them. Thus much in general. We ſhall ſoon come to conſider the application of what we have ſaid to Mr. W.'s particular inſtances.

But firſt we muſt remark, that there is great reaſon to believe that Mr. W. has been as unfortunate in miſconſtruing the firſt of thoſe inſtances, the paſſage which he has cited from Burgh's Enquiry, as he is with regard to his firſt extracts from Clemens Alexandrinus and Origen. It is ſtrange that Mr. W. ſhould neglect to inform us (for is Burgh's Enquiry a book which every ſcholar muſt neceſſarily have upon his ſhelves?) that the paſſage in queſtion is a citation by Baſilius Magnus (De Spiritu Sancto, cap. 29. §. 72. tom. 3, p. 60. edit. Benedictin.) from Dionyſius, Biſhop of Alexandria. Had Mr. W. conſulted St. Baſil he would have found, that though there is no comma after υἱῳ, ſo neither is there any after παʹτρι. But even without that help, had Mr. W. been familiar with the forms of expreſſion uſed in the Greek fathers reſpecting the ſeveral Perſons of the Trinity, he would have been led to ſuſpect the truth of his interpretation, and conſequently to apprehend leſt by citing this paſſage as an exception to Mr. Sharp's rule he ſhould only hazard the reputation of his own ſcholarſhip. In fact, there is very little doubt that the words παʹτρι καὶ υἱῳ are both to be referred to the antecedent θεῳ, in a manner not at all uncommon, and ſimilar to their occurrence in a place of Clemens Alexandrinus, more than once quoted by Mr. Winſtanley. αἰνεντας ευχαριστειν τῳ μονῳ πατρι και υἱῳ, υἱῳ και πατρι, παιδαγωγῳ και διδασκαλῳ υἱῳ, συν και τῳ ἁγιῳ πνευματι."—(Winſtanley, p. 41, 64). In which caſe the καὶ will not be copulative, according to the condition of Mr. Sharp's rule, between θεῳ and υἱῳ, but between πατρι and υἱῳ.

But even if this matter had been otherwiſe, we ſhould ſtill have to maintain that the words father and ſon, when ſpoken of together, are ſo eſſentially diſtinguiſhed by nature, that two proper names cannot more decidedly and more unambiguouſly denote two perſons than *they* do. And why then ſhould not they be admitted under the ſame common principle of exception?

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The very ſame remark is applicable to the two other paſſages from Clemens Alexandrinus and the Book of Proverbs. Clemens is ſpeaking of "God" and of "Man." Now theſe, excepting in the ſingle caſe of the Man Chriſt Jeſus, (which was not in Clemens's contemplation at that time,) are as diſtinct and free from ambiguity as any diſtinction could be rendered by the uſage of proper names. The ſame is true of "God" and the "King" in the Book of Proverbs; beſides that in both thoſe paſſages the meaning of *two* perſons is further aſcertained, and ambiguity, as it were, ſolicitouſly guarded againſt, in one caſe by the word αμφοιν, and in the other by μηθετερω.

In ſo plain a caſe we are loth to multiply ſo many words. Nor ſhould we have done it, but that the preſent is a very important queſtion; that truth has always a great difficulty in making its way againſt long habit and old aſſociations; and that we find Mr. Winſtanley, a much more reſpectable and ſenſible writer, falling in a degree into the very ſame illogical blunder, which was committed ſome time paſt, in this ſame argument, by Mr. Gregory Blunt. Let it then never be forgotten that grammar is no art magical; and that it does not act by any original, ſelf-exiſtent, and operative power; but (more eſpecially in the caſe of dead languages) is nothing more than that which is deduced from any tongue as it ſtands actually embodied in writing and in ſpeech; which writing and ſpeech, by their very nature and deſign, *muſt* be in ſubordination and accordance to the natures and eſſences of things. To argue therefore againſt the truth of any rule of grammar, by ſhowing that it does not obtain in *impoſſible* caſes (caſes either of *phyſical* or of *moral impoſſibility*) is a mere *ignoratio elenchi*, the diſgrace of which can only fall, in the minds of intelligent readers, upon his head who uſes it. Let it be ſhown that Mr. Sharp's rule does not obtain in a dozen or in half a dozen inſtances (and if the rule be not true there can no reaſon be aſſigned why many ſuch ſhould not be diſcoverable) where there exiſts no phyſical or moral impoſſibility that it ſhould obtain, and then, notwithſtanding the myriads of examples by which it is ſupported, we will not pledge ourſelves to maintain poſitively that it ought not to be abandoned. Let it again be ſhown, that there is an impoſſibility of applying the term θεος to our Saviour in the New Teſtament, and then we will allow, whatever may be ſaid of the rule in other inſtances, that it cannot be maintained to apply in thoſe texts of that volume, the vindication of the common tranſlation of which is the object of Mr. Winſtanley's

ſtanley's Pamphlet. But till theſe things are done, we ſhall ſtill continue to maintain, that the exiſtence of ſuch pretended exceptions as thoſe adduced by Mr. Winſtanley is ſo far from impeaching the truth and certainty of Mr. Sharp's rule, that they are in fact ſtrong corroboration of it; we ſhall ſtill hold, upon the authority of Mr. Sharp's Canon, and the very ſtrong additional arguments reſulting from the reſearches of Mr. Wordſworth, (which Mr. Winſtanley will be diſappointed if he thinks to anſwer by telling us (P. 48.) he has never read them) that the texts in queſtion are erroneouſly tranſlated in the authorized Engliſh Verſion; and that, when rightly underſtood they afford a very powerful and ſatisfactory confirmation to the grand fundamental doctrine of the Divinity of our Lord Jeſus.

Yet, let not Mr. Winſtanley be deprived of his due praiſe. His Tract is certainly by far the moſt creditable production which has yet appeared on his ſide of the argument. It occaſionally diſplays talents, acquirements and induſtry, not indeed of the firſt rank, yet very commendable. It poſſeſſes the ſtill more indiſpenſable qualification of being compoſed with much of the air of ſincerity and a love of truth; and in a ſober, chriſtian-like temper; and though in its *execution* not eminently ſucceſsful, yet in *deſign*, ſo far are we from condemning it, that we account it ſtrictly in the line of his duty, and a highly honourable teſtimony of Mr. Winſtanley's regard to the diſcharge of his profeſſional obligations as a Miniſter of the Church of England.

ART. IX. *Errata of the Proteſtant Bible: or the Truth of the Engliſh Tranſlations examined: In a Treatiſe ſhewing ſome of the Errors* that are to be found in the Engliſh Tranſlations of the Sacred Scriptures uſed by Proteſtants, againſt ſuch Points of Religious Doctrine as are the Subject of Controverſy between them and the Members of the Catholic Church. In which alſo, from their mis-tranſlating the Twenty-third Verſe of the*

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* We have not the original Edition in our hands, but in a copy reprinted in 1737, the ſecond paragraph of the title thus differs from the preſent. "In a Treatiſe ſhewing ſome of the Errors that are to be found in the *Proteſtant Engliſh Tranſlations* of the ſacred Scripture, againſt ſuch points of *Catholic Doctrine* as are *in debate* between them and *the Church of Rome*."

fourteenth Chapter of the Acts of the Apoſtles, the Conſecration of Doctor Matthew Parker, the firſt Proteſtant Archbiſhop of Canterbury, is occaſionally conſidered. By Thomas Ward, Author of the celebrated Poem entitled "England's Reformation." London; printed in the Year 1688. 4to. 116 pp. Reprinted by R. Coyne, Arran Street, Dublin. 1807.

WE regard the republication of this work, at the preſent time, as a remarkable proof of the ſpirit with which the Roman Catholics are ſtill actuated againſt the Proteſtants, and particularly againſt the Church of England. Few works contain more enmity, or more atrocious calumnies againſt our divines, and the reformers in general. Such is the *conciliatory* diſpoſition of thoſe to whom we are invited to give political and military power, and every engine that can aſſiſt them, if not to deſtroy us, at leaſt to harraſs us with perpetual attacks. While we are told that to grant unbounded privileges to the Romaniſts is the only way to unite all hearts and minds in the common cauſe, *they* are labouring to revive the moſt alarming principle of diſunion, Religious Controverſy: and queſtions which had ſlept for years, are now to be called forth again with oſtentation, for the purpoſe of gracing the religion of the ſtate with the endearing titles of hereſy, apoſtacy, and all the amiable qualifications with which the Church of Rome delights to decorate her adverſaries. This is the precious ſecret for uniting the hearts of men, which the Romaniſts call into uſe at the very moment when we are required to grant them new favours, at the expence of our own eſtabliſhed ſecurities. We are to conciliate them and they are to inſult us. A name can hardly be found for the political abſurdity, which ſeeks to produce peace by putting weapons into the hands of thoſe who are attacking you with all inveteracy at the moment.

Coyne, the Iriſh publiſher, boaſts in an advertiſement, inſerted at the beginning, that he has already obtained a ſale for more than 2000 copies; and makes moſt grateful acknowledgments to his friends for their marked partiality, and for "the indefatigable zeal" with which they have "exerted themſelves in his behalf."—Nor is this *indefatigable zeal* to revive controverſy, and renew calumny againſt the Proteſtant Churches of England, confined to the encouragement of the preſent publication; the very next page to this advertiſement announces "Ward's learned Work entitled the Controverſy of Ordination truly ſtated," as in the preſs,

preſs, and to be publiſhed immediately by the ſame Editor. At the cloſe of his advertiſement, alſo, Coyne "pledges himſelf to re-print every work of merit which may ſerve as a ſhield to the Catholics *againſt the numerous publications which daily appear*, in order to deceive the ignorant, and miſrepreſent our (their) religion." Theſe numerous publications daily appearing, are explained in a note to allude chiefly to the frequent publication of Fox's Martyrs, which Mr. Coyne, after Dr. Milner, is pleaſed to call *a lying book* *.

You ſee, Proteſtant Divines, what a taſk is intended for you! controverſies that had ceaſed for a century are now to be renewed; calumnies that have been repeatedly refuted are now to be republiſhed †; and you are to be called to defend anew the grounds of your ſeparation from Popery, through every ſtep of its progreſs.—And why is this labour to be impoſed upon you? Becauſe the experienced, and ſtill further expected *liberality* (as it is called) of your legiſlators, has given new courage to your adverſaries; and taught them to hope that by fair means, or by foul, your hereſy, as they term it, may yet be ſwept from the earth. But is this the way to promote peace and unity? Was it ever found in this world, that men became the more attached to each other the more they were mutually heated by religious

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* This charge was brought by Dr. Milner in his "Letters to a Prebendary," and as we would not deſire to have the truth defended by falſe means, we heartily wiſh that ſome Engliſh Divine, of learning, candour, and ability, would accept the challenge, and republiſh Fox, with notes, confirming what is true, and rejecting what could be proved falſe. The evidence, we believe, againſt the ſpirit of Popery, would be ample, after all the deductions that could be demanded!

† Such as that of the Ordination of Archbiſhop Parker, &c. which Browne refuted in a diſtinct volume; printed in 1731. The title is this, "The Story of the Ordination of our firſt Biſhops, in Queen Elizabeth's Reign, at the Nag's Head Tavern in Cheapſide, thoroughly examined; and proved to be a late-invented, inconſiſtent, ſelf-contradicting, and abſurd Fable. With a view of the Caſe between *Horne* and *Bonner*, and of the Writings of *Stapleton*, *Hardinge*, and *Sanders*. Whereby it is proved, that neither Bonner nor thoſe Writers ever heard of the *Tavern-Ordination*, or called in Queſtion the Conſecration of PARKER, JEWEL, HORNE, &c. at the Archbiſhop's Palace at Lambeth, &c. &c. By Thomas Browne, B. D. formerly Fellow of St. John's College, Cambridge. London. 1731."

diſpute? But to this the matter is tending; and in this way we are invited to be more and more indulgent to our opponents. We are perhaps obliged to the imprudence which opens theſe batteries upon us, before the laſt ſtretch of power is yet obtained, leſt we ſhould be told, as otherwiſe we ſhould, that ſuch a thing would never happen.

The preſent work was anſwered, in all its principal parts, before it was ever compoſed: ſince it is profeſſedly extracted from Dr. or Mr. Gregory Martin's "Diſcovery of the manifold Corruptions of the Holy Scriptures, &c." printed at Rheims in 1582; which was anſwered, paragraph by paragraph by Dr. W. Fulke and others. The work undertaken by Ward was chiefly to reduce that of Martin into as ſhort and compendious a method as he could, whom therefore he calls *his author*, and apologizes for having paſſed by many learned arguments uſed by him, on the plea of his deſire to accommodate it to the purſe of the pooreſt, and the capacity of the moſt ignorant.

But "As for others more learned," Ward ſays, "I will refer them to *the work itſelf*, that I have made uſe of through this whole treatiſe, viz. to that moſt elaborate work of Mr. Gregory Martin, entitled "*A Diſcovery*, &c."—which is not hard to be found." P. 21.

Thus it appears that all this mighty work of "*Errata*," is merely an abſtract and digeſt from the prior work of Gregory Martin, which has been anſwered in ſo many different ways by Proteſtant Divines. In what ſpirit the work is compoſed may eaſily be ſeen; for though the author in his preface (P. 4.) makes a kind of apology for occaſional heat of expreſſions, yet he juſtifies them, at the ſame time, as

"Not the dictates of paſſion, but rather as the juſt reſentment of a zealous mind, moved with the incentive of ſeeing God's ſacred word adulterated and corrupted *by ill-deſigning men, on purpoſe to delude and deceive the ignorant and unwary reader.*"

This is the picture given of Proteſtant Divines; of whom the author almoſt ventures to aſſert (in P. 21.) that they "do obſtinately teach, contrary, to their own conſciences." In another place he laments that thouſands of well-meaning Proteſtants do not underſtand the Roman Catholic religion, as he repreſents it, nor

"That Proteſtancy itſelf is nothing elſe but *a mere impoſture, begun in England, maintained and upheld by the wicked policy of ſelf-intereſted ſtateſmen*, and ſtill continued by miſrepreſenting and ridiculing

ridiculing the Catholic Religion, by miſinterpreting the Holy Scriptures, &c."

We do not complain that Romaniſts ſhould think this of us, it is neceſſary perhaps to their continuance in their own faith; but that they ſhould chooſe this time, when conciliation is held out as the great political watch-word, to republiſh and give new force to ſuch cenſures, may ſurely be complained of, not only as unjuſt, but as preſumptuous conduct.

In this point of view we have thought it proper to mention the preſent volume, and particularly as making part of a general plan to republiſh every thing that is moſt hoſtile to the Proteſtant Eſtabliſhment. As to beginning again the whole controverſy: involving ourſelves in the queſtions concerning the comparative authority of the Vulgate tranſlation, and the Original Scriptures; the authority of the books, which we call Apocrypha, and the numerous inſtances of paſſages which are here conſidered as erroneouſly tranſlated, we muſt conſider further before we undertake it. Such a taſk evidently belongs rather to an expreſs work on the ſubject, than the periodical report of a Review. Nor are perſons wanting, who would undertake the taſk thus at large, if it ſhould be deemed neceſſary; upon whoſe labours it would more become us to give our judgment, than to attempt to ſuperſede them. We ſhall, however, reſerve to ourſelves the privilege of ſpeaking more at large upon the ſubject, if we find it expedient, and ſhall therefore mark the preſent as an article yet unfiniſhed.

(To be reſumed.)

ART. X. *The Metamorphoſes of Publius Ovidius Naſo, in Engliſh Blank Verſe, by J. J. Howard*, 8vo. 2 Volumes. Hatchard. 1808.

OVID has been ſeen in an Engliſh dreſs ſince the earlieſt period of Engliſh literature; mention is made of a tranſlation of Ovid from the French even by Caxton, though neither Ames nor Herbert had ever ſeen it. Then came Arthur Golding with his "worke, very pleaſaunt and delectable." Golding's work was very popular, and paſſed through various editions. Next we had Ovid's Epiſtles, by Turberville;

ville; the Triſtia by Thomas Churchyard; the Elegies by Chriſtopher Marlow; the Remedy of Love, by an anonymous tranſlator; ſeveral editions of the Epiſtles by Saltonſtall; the Feſtivals, by Gower. Indeed it would form a very conſiderable catalogue of itſelf to enumerate the tranſlations of Ovid in the whole or in portions, from the time of Golding to the preſent day. The curious reader may find an account of them all given with tolerable accuracy, and in chronological order, in Brüggeman's View of the Engliſh Editions and Tranſlations of Greek and Latin Authors, publiſhed at Stettin in 1797.

There certainly is no part of Ovid's works ſo well adapted to blank verſe as the Metamorphoſes, yet in the ſmootheſt compoſition of this metre there is a harſhneſs uncongenial with the mellifluous rythm of Ovid's hexameters.

In ſelecting the well known ſtory of Daphne and Apollo, we are anxious to give the tranſlator an opportunity of ſpeaking for himſelf, and at the ſame time enable the reader to judge of the ſkill and ability with which this arduous undertaking has been executed.

Penæian Daphne firſt his boſom charm'd;
No caſual flame but plann'd by Love's revenge.
Him, Phœbus fluſh'd with conqueſt late obtain'd,
His bow ſaw bend, and thus exclaim'd in taunt:
" Laſcivious boy! How ill with thee aſſort
" Thoſe warlike arms!—How much my ſhoulders more
" Beſeem the load, whoſe arm can deadly wounds
" In furious beaſts, and every foe infix!
" I who but now huge Python have o'rthrown;
" Swol'n with a thouſand darts; his mighty bulk
" Whole acres covering with peſtiferous weight!
" Content in vulgar hearts thy torch to flame,
" To me the bow's ſuperior glory leave."
Then Venus' ſon: " O Phœbus, nought thy dart
" Evades, nor thou canſt 'ſcape the force of mine:
" To thee as others yield,—ſo much my fame
" Muſt ever thine tranſcend." Thus ſpoke the boy,
And lightly mounting, cleaves the yielding air
With beating wings, and on Parnaſſus' top
Umbrageous reſts. There from his quiver drew
Two darts of different power:—this chaſes love;
And that deſire enkindles; form'd of gold
It gliſtens, ending in a point acute:
Blunt is the firſt, tipt with a leaden load;
Which Love in Daphne's tender breaſt infix'd.
The ſharper through Apollo's heart he drove,
And through his nerves and bones;—inſtant he loves:

She flies of love the name. In ſhady woods,
And ſpoils of captive beaſts alone ſhe joys;
To copy Dian' emulous; her hair
In careleſs treſſes form'd, a fillet bound.
By numbers ſought,—averſe alike to all;
Impatient of their ſuit, through foreſts wild,
And groves, in maiden ignorance ſhe roams;
Nor cares for Cupid, nor hymeneal rites,
Nor ſoft connubial joys. Oft cry'd her ſire;
" My Daphne, you ſhould bring to me a ſon;
" From you, my child, I hope for grandſons too."
But ſhe deteſting wedlock as a crime,
(Suffus'd her features with a baſhful glow)
Around his aged neck, her beauteous arms,
Winds blandiſhing, and cries, " O ſire, moſt dear!
" One favor grant,—perpetual to enjoy
" My virgin purity;—the mighty Jove
" The ſame indulgence has to Dian' given."
Thy ſire complies;—but that too beauteous face,
And lovely form, thy anxious wiſh oppoſe:
Apollo loves thee;—to thy bed aſpires;—
And looks with anxious hopes, his wiſh to gain:
Futurity, by him for once unſeen.
As the light ſtubble when the ears are ſhorn,
The flames conſume: as hedges blaze on high
From torches by the traveller cloſely held,
Or heedleſs flung, when morning gilds the world:
So flaming burnt the god;—ſo blaz'd his breaſt,
And with fond hopes his vain deſires he fed.
Her treſſes careleſs flowing o'er her neck
He view'd, and, " Oh! how beauteous, deck'd with care,"
Exclaim'd: her eyes which ſhone like brilliant fire,
Or ſparkling ſtars, he ſees; and ſees her lips;
Unſated with the ſight, he burns to touch:
Admires her fingers, and her hands, her arms,
Half to the ſhoulder naked:—what he ſees
Though beauteous, what is hid he deems more fair.
Fleet as the wind, her fearful flight ſhe wings,
Nor ſtays his fond recalling words to hear:
" Daughter of Peneus, ſtay! no foe purſues,—
" Stay, beauteous nymph!—ſo flies the lamb the wolf;
" The ſtag the lion;—ſo on trembling wings
" The dove avoids the eagle:—theſe are foes,
" But love alone me urges to purſue.
" Ah me! then, ſhouldſt thou fall,—or prickly thorns
" Wound thy fair legs,—and I the cauſe of pain!
" Rough is the road thou runneſt; ſlack, I pray,
" Thy ſpeed;—I ſwear to follow not ſo faſt.
" But hear who loves thee:—no rough mountain ſwain;

" No ſhepherd;—none in raiments rugged clad,
" Tending the lowing herds: raſh thoughtleſs nymph,
" Thou fly'st thou know'st not whom, and therefore fly'st!
" O'er Delphos' lands, and Tenedos I ſway,
" And Claros, and the Pataræan realms.—
" My ſire is Jove. To me are all things known,
" Or preſent, paſt, or future. Taught by me
" Melodious ſounds poetic numbers grace.—
" Sure is my dart, but one more ſure I feel
" Lodg'd in this boſom; ſtrange to love before.—
" Medicine me hails inventor; through the world
" My help is called for; unto me is known
" The power of plants and herbs:—ah! hapleſs I,
" Nor plants, nor herbs, afford a cure for love;
" Nor arts which all relieve, relieve their lord."
All this, and more:—but Daphne fearful fled,
And left his ſpeech unfiniſh'd. Lovely then
She running ſeem'd;—her limbs the breezes bar'd;
Her flying raiment floated in the gale;
Her careleſs treſſes to the light air ſtream'd;
Her flight increas'd her beauty. Now no more
The god to waſte his courteous words endures,
But urg'd by love himſelf, with ſwifter pace
Her footſteps treads: the rapid greyhound ſo,
When in the open field the hare he ſpies,
Truſts to his legs for prey,—as ſhe for flight;
And now he ſnaps, and now he thinks to hold,
And bruſhes with his outſtretch'd noſe her heels;—
She trembling, half in doubt, or caught or no,
Springs from his jaws, and mocks his touching mouth.
Thus fled the virgin and the god;—he fleet
Through hope, and ſhe through fear,—but wing'd by love
More rapid flew Apollo;—ſpurning reſt,
Approach'd her cloſe behind, and panting breath'd
Upon her floating treſſes. Pale with dread,
Her ſtrength exhauſted in the lengthen'd flight,
Old Peneus' ſtreams ſhe ſaw, and loud exclaim'd:—
" O ſire, aſſiſt me, if within thy ſtreams
" Divinity abides. Let earth this form,
" Too comely for my peace, quick ſwallow up:
" Or change thoſe beauties to an harmleſs ſhape."
Her prayer ſcarce ended, when her lovely limbs
A numbneſs felt; a tender rhind enwraps
Her beauteous boſom; from her head ſhoots up
Her hair in leaves; in branches ſpread her arms;
Her feet but now ſo ſwift, cleave to the earth
With roots immoveable; her face at laſt
The ſummit forms; her bloom the ſame remains.
Still loves the god the tree, and on the trunk

His

His right hand placing, feels her breaſt yet throb,
Beneath the new-grown bark: around the boughs,
As yet her limbs, his claſping arms he throws;
And burning kiſſes on the wood imprints.
The wood his lips repels. Then thus the god·
" O laurel, though to be my bride deny'd,
" Yet ſhalt thou be my tree; my temples bind;
" My lyre and quiver ſhalt thou ſtill adorn:
" The brows of Latian conquerers ſhalt thou grace,
" When the glad people ſing triumphant hymns,
" And the long pomp the capitol aſcends.
" A faithful guard before Auguſtus' gates,
" On each ſide hung;—the ſturdy oak between.
" And as perpetual youth adorns my head
" With locks unſhorn, thou alſo ſtill ſhalt bear
" Thy leafy honors in perpetual green."
Apollo ended, and the laurel bow'd
Her verdant ſummit as her grateful head. P. 23.

The work throughout is of an uniform tenor, and certainly entitled to conſiderable commendation. The exerciſe doubtleſs beguiled the tranſlator's leiſure hours, and his performance deſerves, and will have, a place in all collections of which verſions from the claſſics form a part, and the number of theſe is by no means inſignificant. If other remuneration be expected, the conſequence of extenſive and popular circulation, all ſuch hope it is to be feared will terminate in diſappointment.

BRITISH CATALOGUE.

POETRY.

ART. 11. *Oxford Prize Poems: being a Collection of ſuch Engliſh Poems as have at various Times obtained Prizes in the Univerſity of Oxford.* Second Edition. 12mo. 128 pp. 3s. Rivingtons, &c. 1807.

That this is a collection which many perſons are deſirous to have, is proved by its having arrived at a ſecond edition. The poems contained in it are ſeven: " The Conqueſt of Quebec," by Mr. Howard, of Wadham, 1768. " The Love of our Country," by Mr. Butſon, of New College, 1771. " The beneficial Effects of Inoculation," Mr. Lipſcombe, of Corpus, 1772. " Aboriginal Britons," Mr. Richards, of Oriel, 1791.

"Paleſtine," Mr. Heber, of Brazen Noſe, 1803. "On ancient Architecture, Sculpture, and Painting," Mr. Wilſon, of Magdalen, 1806; and "Moſes conducting Iſrael to the promiſed Land," Mr. Rolleſton, of Univerſity College, 1807. The chief part of theſe have long had an eſtabliſhed credit, proportionable to their merits. Of Mr. Heber's Paleſtine, we ſpoke particularly, and gave a ſpecimen, in noticing the ſecond volume of the Poetical Regiſter *. The poem which cloſes the collection, is probably now firſt included in it †. It is a ſpirited and able poem. The deſcription of the divine cloud and fire attending the march of the Iſraelites, is conceived with a very poetical mind, and expreſſed with energy and beauty.

"They go; but all is ſilent as the tomb.—
For look! where column'd high in maſſy gloom,
Deep as the darkneſs of the coming ſtorm,
Moves ſlow before the hoſt a giant form;
And ſee, as all the twilight landſcape fades,
A pale and dubious light the maſs pervades,
And, as the night rolls on, the wondrous frame
Pours a broad glare, and brightens into flame:
'Tis not the beacon fire, which wakes from far
The wand'ring ſons of rapine and of war;
'Tis not of night's fair lamp the ſilvery beam,
Nor the quick-darting meteor's angry gleam;
No! 'tis the pillar'd cloud, the torch of heav'n,
Pledge of the preſent God, by mercy given;
The ſacred boon, by Providence ſupplied,
By day to cover, and by night to guide." P. 116.

The principal miracles of that wonderful march are deſcribed with equal force and vigour; and the concluſion, applying the whole to the journey of the chriſtian, towards the heavenly Canaan, is at once animated and judicious. It is evident, therefore, that this concluding poem well maintains its rank with thoſe which had preceded.

ART. 12. *Poetical Tales, founded on Facts. By M. Savory.* 12mo. 5s. Darton and Harvey. 1808.

Theſe tales can aſſert no claim to any great poetical merit, but they will afford a very pleaſing and innocent amuſement to younger readers. The tale of Marian is very pathetic, and exceedingly well told, but unfortunately the author, contrary to all example and uſage, places the accent of Conſt*an*tine on the middle ſyllable, and not on the firſt.

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* Brit. Crit. vol. xxiii. p. 616.

† We did not happen to ſee the firſt edition, ſo cannot be ſure.

ART.

ART. 13. *Poems written on different Occaſions, by Charlotte Richardſon. To which is prefixed, ſome Account of the Author; together with the Reaſons which have led to their Publication, by the Editor, Catharine Cappe. Printed by Subſcription, for the Benefit of the Author.* 12mo. 129 pp. 5s. York, printed. Johnſon, Hatchard, &c. London. 1806.

A plain, but intereſting narrative, of a female, in very humble life, who, under great diſadvantages, grew up in piety and virtue, and was able even to attain a conſiderable degree of mental cultivation, introduces theſe poems to the reader; and as the ſubject of it is no other than Mrs. Richardſon, the author of the Poems, every eye will be turned with favour towards them. The ſentiments expreſſed in them are pious, with a tinge perhaps of enthuſiaſm; but it is a Chriſtian enthuſiaſm, which ſeems to have ſupported the author in many trials, and kept her firm in the path of duty. The following ſhort poem, addreſſed to a friend, may ſerve as a ſpecimen of the author's powers.

" A VALENTINE,

" *Addreſſed by the Author to A. B. Feb.* 14, 1802.

" No tales of love to you I ſend,
No hidden flame diſcover,
I glory in the name of Friend
Diſclaiming that of Lover.
And now while each fond ſighing youth
Repeats his vows of love and truth,
Attend to this advice of mine;
With caution chooſe a Valentine.

" Heed not the Fop who loves himſelf,
Nor let the Rake your love obtain;
Chooſe not the Miſer for his pelf,
The Drunkard treat with cold diſdain.
The Profligate with caution ſhun,
His race of ruin ſoon is run:
To none of theſe your heart incline,
Nor chooſe from them a Valentine.

" But, ſhould ſome gen'rous youth appear
Whoſe honeſt mind is void of art,
Who ſhall his Maker's laws revere,
And ſerve him with a willing heart.
Who owns fair Virtue for his guide,
Nor from her precepts turns aſide;
To him at once your heart reſign,
And bleſs your faithful Valentine.

" Though in this wilderneſs below
You ſtill imperfect bliſs ſhall find,
Yet ſuch a friend will ſhare each woe,
And bid you be to Heav'n reſign'd:
While Faith unfolds the radiant prize,
And Hope ſtill points beyond the ſkies,
At life's dark ſtorms you'll not repine,
But bleſs the day of Valentine." P. 42.

We rejoice to ſee that the worthy author is well patronized.

ART. 14. *La Fete Royale; or the Viſit to Stowe. A Poem, in two Cantos.* 12mo. Hatchard. 1s. 1808.

A well meaning tribute to Engliſh hoſpitality, perhaps by ſome one who attended this ſame feaſt *out of livery*, we need only tranſcribe a few lines at a venture to prove that the *gentleman* does not wear the *livery* of the Muſes.

" To the hall they aſcend as the king leads the way,
And the ladies approach willing homage to pay;
What welcomes the ſmiles of the Marchioneſs ſpeak,
And to diffident pleaſure ſuffuſing the cheek;
Of the beauteous Mary the monarch to hail,
And o'er kings, as o'er ſubjects, will beauty prevail;
For each Bourbon right gallantly owns that to you
His devoirs ſhould be paid, his devotions are due."

ART. 15. *Traveller's Recreations. By William Parſons, Eſq.* 2 Vols. 12mo. Longman. 12s. 1807.

The author of theſe Poems is well known and much reſpected among " the gentlemen who write with eaſe;" and as he aſpires to no other claſs, this may readily be allowed him. In his wanderings from Paris to Vienna, from Vienna to Rome, from Rome to Madrid, he has meditated, commenced, and abandoned many large works, both in verſe and proſe; but is at preſent ſatisfied with preſenting the world with what has been his ſolace in poſt chaiſes, inns, and temporary lodgings. A very agreeable ſolace they muſt have proved; for many of them indicate much taſte, and a conſiderable degree of poetic feeling. They have given us much amuſement. We ſubjoin a ſhort ſpecimen.

" VERSES FROM MADAME LA MARECHALE DE MIREPOIS, TO MONSIEUR LE DUC DE NIVERNOIS, WITH A LOCK OF HER HAIR, AND HIS ANSWER.

" *Imitated.*

" Behold this lock, which deck'd my face,
But reft of all its former grace,
Long ſince hath time forbade to ſhine
Each youthful charm that once was mine;

Yet,

Yet, while my faithful friends remain,
I cannot of his thefts complain.
They love me ſtill—I love them more,
Such joys have I with—treſſes hoar!

" Friendſhip's bright ſtar, with purer rays,
Gilds the calm ev'ning of our days.
No longer then to doubts a prey,
We dread fierce LOVE's tumultuous ſway;
And, if a ſoft emotion riſe,
Suſpect him veil'd in Friendſhip's guiſe;
For well we know his pow'r is o'er,
He flies abaſh'd from—treſſes hoar.

" Nor longer then does Cuſtom bind
In tyrant chains the captive mind:
And, when a tender thought we feel,
Bid us that tender thought conceal;
But, without bluſhing, we impart
The chaſte affections of the heart.
——This freedom, ne'er enjoy'd before,
Has age beſtowed with—treſſes hoar." P. 68, 69.

" THE ANSWER.

" O talk not thus of " treſſes hoar!"
Let TIME his deſtin'd courſe purſue;
For, MIRA! we muſt ſtill adore
The charms he cannot ſteal from you.

" Th' immortal beauties of the mind
Elude the fell deſtroyer's rage,
The LOVES inconſtant youth we find,
The Graces are of ev'ry age!

" For me, while I ſo far am bleſt
To hear thee, and thy ſmiles behold,
A youthful rapture fires my breaſt,
And I forget that I am old.

" If I had at this preſent hour
Juſt eighteen ſummers meaſur'd o'er,
Though I might longer feel thy pow'r,
I could not, could not, feel it more!" P. 70.

ART. 16. *Eulogies; or, political Characteriſtics: a Poem; embracing ſeveral Topics: with ſome Sketches of Grenville, Pitt, Fox, Earl Moira, Petty, Windham, Erſkine, the Jeweller, &c. &c. Addreſſed to the Right Hon. Lord Sidmouth. By the Author of Hezekiah, a ſacred Drama.* 8vo. 55 pp. 1s. Vernor and Hood, &c. 1806.

This compoſition conſiſts of meaſured lines of two ſorts; ſome that are right meaſure and ſome that are wrong; ſome that will

ſcan

ſcan and ſome that will not, and all terminated by rhymes, but all agreeing in being, as to all other qualities of writing, complete proſe. If, therefore, the author had ſtyled it any thing rather than a poem, the title would have ſuited better. Peace is a ſubject which generally inſpires poets; obſerve then how this writer has treated it,

" Hence why not liſten to the charming voice
Of Peace? and in her flow'ry paths rejoice?
What can we loſe by Peace?—By War what gain?
Can we not keep our own, and rule the main?
And the vaſt load of debts, which deeply wound
A nation's credit, and, like mill-ſtones round
Its neck, may ſink it down to ruin—Peace
Will lighten, and clear off by ſoft degrees.

" Hail, lovely offſpring of the pow'rs above!
Hail, ſmiling Peace, and Friendſhip join'd with Love!
Bleſt Pow'rs, ye ought to rule the world below,
Trample on evil, and deſtroy all woe." P. 4.

Yet theſe belong to the lines that will ſcan. In the next page, at the ſeventh line, begin a ſet that will not. The Eulogies, conveyed in ſuch ſtrains, will not add much ſplendour to the names of Grenville, Pitt, Fox, nor even *Earl Moira*, though he alone, out of many noble peers, is allowed the uſe of his title.

ART. 17. *An Evening Walk in the Foreſt. A Poem, deſcriptive of Foreſt Trees. By a Lady.* 12mo. 36 pp. 1s. 6d. Jordan and Co. 1807.

If theſe verſes are conſidered merely as technical lines, to aſſiſt the memory in retaining the names, and diſtinguiſhing the properties of the principal foreſt trees, they may have their uſe: nor does the author, from her prefixed advertiſement, appear to have any higher ambition. This being the caſe, it would be invidious to ſhow that her lines are proſaic; and that though they may afford inſtruction, they cannot convey much delight.

DRAMATIC.

ART. 18. *Antiquity. A Farce, in two Acts.* 8vo. 45 pp. 1s. Chapple. 1808.

The writer of this farce informs his readers that he has another, and a very different, profeſſion. Wiſhing well to his proſperity in the world, we felicitate him upon the circumſtance; nor can we forbear to add, that the more different it is, the more likely he will be to proſper in it. So very ſimple is this ſpecimen, both in plan and execution, that they only who were themſelves completely ſimple, could poſſibly ſmile at it.

POLITICS.

POLITICS.

ART. 19. *Speeches of the Right Honourable William Pitt, in the House of Commons.* 8vo, 4. vols. 2l. 2s. Longman and Co. 1806.

Had it been poſſible to obtain authentic copies of the important ſpeeches made by our great ſtateſman, in the courſe of his political career, much ſhould we have delighted to dwell upon them, and on no account would have thruſt the volumes in which they were compriſed into this obſcure part of our Review. As it is, we have little more to do than to announce the exiſtence of the collection; and, giving praiſe to the deſign of forming ſo extenſive a body of political wiſdom, in ſuch a way as the circumſtances rendered practicable, to point out what the Editors profeſs to have performed towards its completion.

The dedication to Lord Grenville is ſigned W. S. Hathaway, by which act the Dedicator ſtands pledged to the Public alſo for the aſſertions made in the preface, the moſt important of which are theſe. "From the Journals of Debrett and Woodfall, and from other public reports of admitted authenticity, the work has principally derived its materials. Theſe, however, have not been the only channels through which intelligence has been received. Other ſources of more difficult acceſs, but at the ſame time of more authoritative information, have been conſulted, and have contributed very valuable aſſiſtance; and it has been by collating theſe various authorities, by detecting the miſrepreſentations of ſome, through the avowed fidelity of others, by diſcarding errors where they could be aſcertained, and ſupplying defects where the means of amendment were within reach, that a compilation has been formed, not inadequate, it is hoped, to the expectations of the public. Some few of the ſpeeches that appear in this collection underwent the reviſion of Mr. Pitt himſelf; ſome were communicated by reſpectable members of the Houſe of Commons, from private notes in their own poſſeſſion; and of the remainder, the greater part has been ſanctioned by the teſtimony of thoſe whoſe frequent obſervation of the ſtyle and character of the ſpeaker enabled them to determine the degree of accuracy with which the ſpeeches were reported." P. vi.

This is as much as could with any probability be promiſed by an Editor after the death of Mr. Pitt. Had we any means of giving a ſound opinion or real information concerning any of the leading points of the ſpeeches, we ſhould delight to do ſo; but as it is, we leave the collection, without further remark, to the uſe and examination of the public.

ART.

ART. 20. *A plain Addreſs to the People of England in Explanation of the Secret Cauſes which occaſioned the Diſmiſſal of his Majeſty's late Miniſters.* 12mo. 24 pp. 6d. Clarke. 1807.

The cauſes which occaſioned the diſmiſſion of his Majeſty's late Miniſters, are not, we conceive, involved in the leaſt obſcurity; nor, if they were, is any new explanation of them given by this author. He merely goes over the ground ſo often trodden by others, alleging that the propoſed extenſion of the Roman Catholic Bill (as it was, perhaps improperly, term'd), beyond the Iriſh Act, was ſufficiently notified by them to their Sovereign, and that the pledge or promiſe required of them by the King would have been contrary to their oaths and their duty. He alſo, like other writers of his party, perſiſts in aſcribing their diſmiſſion to the advice of their ſucceſſors, in oppoſition to the moſt notorious facts. As nothing new is brought forward in ſupport of theſe aſſertions, it will be ſufficient for us to refer to the opinions we have frequently given on that ſubject in our account of other and abler publications *. The language of this author is (what cannot be ſaid of many party writers) ſufficiently temperate, and, as to the Sovereign, whom we all revere, very laudably reſpectful: though we cannot intirely reconcile to that reſpect, the terms in which he ſpeaks of the interpretation which is underſtood to have been put by his Majeſty on the coronation oath.

ART. 21. *Vindiciæ Luſitanæ, or an Anſwer to a Pamphlet entitled, The Cauſes and Conſequences of the late Emigration to the Brazils. By Edward James Lingham, Eſq.* 8vo. 67 pp. 2s. 6d. Budd. 1808.

The pamphlet to which this work profeſſes to be an anſwer, has not yet fallen into our hands; but if the repreſentation here given of it be, in any degree, juſt, it undoubtedly deſerves the ſevereſt cenſure. In that pamphlet the author, it ſeems, affects to inveſtigate the ſolution of a problem, ſtated by himſelf, reſpecting a different conduct of this country towards Denmark and Portugal, and thence (according to the work before us) launches into an hiſtorical diſcuſſion on the riſe and decline of the Portugueſe power. This diſcuſſion the preſent author ſhows to be founded on a partial and inaccurate view of the ſubject. He alſo contradicts (with what juſtice we do not pretend to decide) that writer's aſſertion, reſpecting the bad condition of the Portugueſe army and navy, and cites the high authority of the late Sir Charles Stuart for a much more favourable opinion of the Portugueſe troops.

But the chief objects of this author (in which, we think, he has, in a great degree, ſucceeded) are, to ſhow that the Prince

* See Brit. Crit. vol. xxx. p. 315, 316. 319, &c.

Regent

Regent of Portugal is by no means that "feeble and irreſolute character" which the author of the "Cauſes and Conſequences" has deſcribed; that the emigration to the Brazils was prepared with foreſight, and conducted with vigour; and that, ſo far from its being favourable to the views and wiſhes of Bonaparte, it was the only ſtep which could be taken to impede and (ſo far as was practicable) diſappoint them. In the courſe of this work the apparent vacillations in the conduct of the Portugueſe government are clearly, and to us ſatisfactorily, explained; and though the author (who appears upon the whole, rather a partizan of oppoſition) unjuſtly, in our opinion, denies all merit to the preſent Miniſters in countenancing and protecting the emigration, he does ample juſtice to the character of our ally, and reprobates with becoming indignation, the party ſpirit which would miſrepreſent his meaſures, and calumniate his motives.

AGRICULTURE.

ART. 22. *The Experimental Farmer; Being Strictures on various Branches of Huſbandry and Agriculture, drawn from a long Series of Practice in different Parts of Great Britain; containing Obſervations on planting and preſerving young Trees, with an approved Method of thinning them, to become Timber. Likewiſe, Plans for laying-out Land, on a five and four Field Syſtem. Alſo, a new Method to bring the moſt barren Land into Cultivation, for Meadows and Sheep-walks.* And a Variety of other uſeful Information in every Branch of this Art; abſolutely neceſſary for every Perſon, from the opulent Farmer, to the Proprietors of ſmall Pieces of Land. *By Thomas Tibbs, Farmer, late Land-Steward to Lord Grenville, and who has received the Sanction and a Premium from the Board of Agriculture.* 8vo. 153 pp. 7s. 6d. Oſtell. 1807.

The printer (we aſſure ourſelves) and not the author framed this title-page, which is leſs *baſhful* (if poſſible) than any treatiſe, *even agricultural*, has yet held forth to us. Having given this hint, we proceed with pleaſure to ſay, that this is one of the plaineſt, but moſt uſeful agricultural treatiſes which have come within our notice. The rules for improving and managing different ſoils deſerve attention from farmers of every deſcription.

P. 16. The inſtructions for bringing into tillage, chaſes or commons by the *five-field* ſyſtem, appear to be very good. But here we propoſe to improve upon the plan of laying it down with *ſeeds*, by recommending *rye-graſs* inſtead of *bents*, and not leſs than two buſhels per acre. We think alſo, that the propoſed *bordering* and *ditching* for the quicks is too narrow; and that the border at the baſe between the ditches ſhould be *eight* feet wide inſtead of *four*; becauſe ditches, when too near together, take the moiſture from the upper part of the bank, not

leaving enough to ſupport the quick-roots. We recommend a *ſingle* row of quick on the top of the border.

Page 24. The rules for improvement by the *four-field* ſyſtem (except burning) are good for poor, light, dry, ſandy, old marſhes, ſuch as may often be ſeen in Lincolnſhire. For ſome parts of the ſame county, the *bean-huſbandry* is very proper, and the *turnip ſyſtem* for thin ſoils. P. 50, "to prevent ſmut among wheat," is a valuable page. P. 51. The *early* ſowing of wheat is wiſely recommended, innumerable crops being loſt by too late ſowing.

We have ſaid enough, perhaps, to attract notice to this work, which contains ſo much matter in a little room, that a diſplay of the particulars would occupy ſeveral of our pages. The *introduction* might have been omitted without much loſs to the reader; and probably (that we may conclude, as we began, with a *hint*) ſeven ſhillings and ſixpence would be thought a high price for 153 pages of any other than *agricultural* inſtruction.

MEDICAL.

ART. 23. *Practical Obſervations on Urinary Gravel and Stone; on Diſeaſe of the Bladder and Proſtrate Glands; and on Strictures in the Urethra. By Henry Johnſton, Fellow of the Royal College of Surgeons of Edinburgh.* 12mo. 223 pp. 5s. Murray. 1806.

This ſpecies of work is the deſpair of Reviewers; for though we have done our duty, and read the whole with attention, we have found nothing new to reward our exertion; nothing uſeful to quote for the inſtruction of our readers, and nothing abſurd to expoſe to their deriſion.

All is good common place, and what is already to be found in every Surgeon's library. Nor is there even a pretence to novelty, for the author with great candour, but little diſcrimination, cites an authority for every opinion. The theories of John Hunter, the ribaldry of Jeſſe Foot, the practice of Home and Whateley, are promiſcuouſly quoted.

We believe it to be a uſeful exerciſe for a ſurgeon to write down what he has learnt from different authors, and what appears to him beſt founded; but before he ſends ſuch a manuſcript to the printer, we adviſe him to aſk himſelf, what good can ſuch a work do. We are perſuaded that this ſingle queſtion would on this occaſion have ſtopt the preſs; for the author is unqueſtionably a man of ſenſe, his practice is judicious, there is far more good than bad in the work, and the ſtyle is neither good nor bad.

EDUCATION.

EDUCATION.

ART. 24. *The Book of Monoſyllables; or, An Introduction to the Child's Monitor; adapted to the Capacities of young Children. In two Parts; calculated to inſtruct them by familiar Gradations, in the firſt Principles of Education and Morality. By John Hornſey, Author of "A Short Grammar of the Engliſh Language," "An Introduction to Arithmetic," and "The Child's Monitor, or Parental Inſtruction."* Small 8vo. 192 pp. 1s. 6d. Longman and Co. London; Wilſon and Spence, York. 1807.

"This ſmall Manual is calculated, by eaſy and natural gradations, to initiate young children in the firſt principles of reading and ſpelling; and to make them acquainted with the ſounds of the vowels, diphthongs, and triphthongs; with ſingle and double conſonants, which in certain words are mute; and with ſingle, double, and triple conſonants, which in ſome words have different ſounds, and in others, change their own ſounds for thoſe of other letters." p. vi.

We commended the author's former publications, mentioned in the title-page; and we may now juſtly repeat our commendation. Perhaps the beſt (though at firſt ſight not the pleaſanteſt) proof we can give of our approbation may be, the pointing out ſmall imperfections, to be removed in another edition. P. 41, l. 23, "*for all,*" read [though]. P. 67, l. 10, "When you riſe from your bed, waſh your hands and face, comb your hair," inſert [kneel down, and pray] "take what is ſet for you to eat, and make haſte to ſchool." P. 143, l. 22; and p. 144, l. 10: Theſe paſſages are not *conſiſtent;* the former ("where the ſouls," &c.) ſhould be omitted.

DIVINITY.

ART. 25. *The young Chriſtian's Guide; or, Suitable Directions, Cautions, and Encouragement, to the Believer, on his firſt Entrance into the Divine Life. By Charles Buck.* 8vo. 187 pp. 3s. Williams and Smith, &c. 1807.

In our 22d vol. p. 203, we ſpoke very favourably of a *Theological Dictionary* by this author, only lamenting his *Calviniſtical perſuaſion.* Of that work, however, we ſaid, and ſo we ſay of this, that it is in general free from bigotry, and may be uſed advantageouſly by all Chriſtians. To *fanatics* in particular, who abound more perhaps in the preſent than in any former days, we recommend ſuch inſtructions as the following: "If by experience be meant, ſomething of which we can give no rational account; an impreſſion on the mind or an agitation of the paſſions which leads us to extravagant actions; a wildneſs of imagination that excites us to go beyond the boundaries of reaſon and common ſenſe; a hearing

hearing of ſome voice, having ſome viſion, or feeling ſome impulſe of the mind that makes us imagine that we alone are the objects of divine favour; then we deny the charge, and confeſs that we have no experience of this nature. We grant that ſome people of diſordered imaginations have been affected with religious truths, and perhaps, from the weakneſs of their intellect, a morbid temperament, or ſome other cauſe, have ſaid and profeſſed ſtrange things; but they probably would have been affected in the ſame way, whatever ſubject had impreſſed their minds." P. 16. Not that we commend every thing which the author ſays on the ſubject of *Experience*, particularly concerning Bunyan and Hart, nor his notes at pp. 6, 9, 36.

Very commendable extracts might be made from many parts, as p. 23, 39, 40, 44, &c.

ART. 26. *Religious Union Perfective, and the Support of Civil Union. By the Author.* 8vo. pp. 72. Mawman. 1807.

The title-page to this work ſupplies us with a piece of information not very uſual upon ſuch occaſions, viz. that it was written *by the author*. Who the author is it does not ſtate; neither does it tell us where he was when he wrote it; but we muſt acknowledge it excited a ſmile, (a good-humoured one) when we diſcovered in the book itſelf, that it was in Ireland that the work was written *by the author*, and nobody elſe! but a truce to ſuch preliminaries. The title itſelf ſtates a propoſition which, we apprehend, none will be diſpoſed to diſpute. Religious and civil union will ever, no doubt, be reciprocally perfective of, and aſſiſtant to, each other. The queſtion is, how either of them is ever to be brought to that point of perfection which is ſo often thought poſſible and attainable, by contemplative and benevolent perſons. Who could diſpute the propoſition, that peace is above all things deſirable, and war the moſt deſtructive of all human follies? Yet turn to the world and ſee how little it is to be expected, that the turbulent paſſions of mankind will ever ſubmit to be governed by this ſelf-evident truth. Perfect religious union, we muſt confeſs, ſeems at preſent inattainable by any meaſures of policy or accommodation; and hence it becomes an important duty in the ſtateſman to take the beſt care he can that religious diſſentions do not endanger the civil government. And this has generally appeared to be the ſole object with thoſe legiſlators who firſt had recourſe to the diſqualifying ſtatutes—a meaſure which this writer, if we miſtake him not, does not altogether diſapprove; for in one place he expreſsly aſſerts, that for the very purpoſes of conciliation, or to uſe his own words, "in order to preſerve to religion that conciliatory ſpirit of which it is capable, and which it ought to poſſeſs, it is requiſite that ſome general form of profeſſion ſhould be publicly eſtabliſhed, and the authorized teachers of it ſhould be

be under ſome obligation to obſerve it; and from thence is inferrible the neceſſity of ſubſcription to certain articles authoritatively ordained." P. 50. Here the great queſtion recurs, how are ſuch articles to be framed as may produce the moſt extenſive religious union. The author inſiſts that they ſhould be fundamental, plain, and few, and we perfectly agree with him; but where a previous diſagreement prevails as to the *number* of fundamental articles; where what appears fundamental and plain to one party, is not ſo to others; how is *this* difference to be adjuſted? only, we fear, by the ſyſtem of excluſion and omiſſion; which if adopted upon the mere principle of conciliating *all* parties, muſt plainly be carried to ſuch a length, as to leave nothing fundamental, nothing worth preſerving. The author thinks a reviſal of our Liturgy and Articles in a conference of delegates, might bring about an union between the members of the Eſtabliſhed Church, and Catholic and Preſbyterian Diſſenters. We muſt confeſs we ſhould totally deſpair of any ſuch effect; but if ever ſuch a meaſure ſhould be brought into diſcuſſion, we ſhall patiently await the deciſion of thoſe who can alone legalize the attempt. We are moſt ſincere friends both to religious and civil union; but in ſetting the door wider open for the admiſſion of diſſentients, we think extreme caution ſhould be uſed, leaſt in the attempts of the excluded to enter, it gets thrown off its hinges, or ſhut againſt ourſelves. The latter we conceive to be the moſt probable, becauſe we are confident that the ſpirit of toleration is in no manner more predominant among any ſpecies of diſſenters than among the members of the eſtabliſhment, though it is always aſſumed to be ſo; and experience only could effectually prove the contrary, when perhaps it would be too late. The work is very diſpaſſionately written, and appears to have been publiſhed through the beſt of motives. It is dedicated to Lord Grenville, then at the head of adminiſtration.

ART. 27. *Second Thoughts on the Trinity recommended to the Right Rev. the Lord Biſhop of Glouceſter. In a Letter addreſſed to his Lordſhip, by Edward Evanſon.* 8vo. 60 pp. 1s. 6d. Glouceſter, printed; Johnſon, London. 1805.

Whether his Lordſhip of Glouceſter will be diſpoſed to adopt theſe ſecond thoughts which Mr. Evanſon ſuggeſts, we preſume not to ſay; but we *will venture* to ſay, that none who know his Lordſhip, will think, as Mr. E. does more than inſinuate, that if they are ſo well grounded as Mr. Evanſon ſuppoſes them to be, they are likely to be rejected either out of knavery or folly. We have been too long uſed to ſuch foul inſinuations, from the enemies of the eſtabliſhed faith, to be much ſurpriſed at them; and as Mr. E.'s Letter was written in 1805, and has not, that we know, received any public notice, we conclude it has not excited much ſurpriſe in other quarters. Mr. E. complains of his Letters

not being anſwered: we cannot inform him how this has happened, but if he fancies from the ſilence of his opponents, that his Letters are unanſwerable, we are certain he will labour under a great miſtake. Nothing could be more eaſily anſwered than the Letter before us; but it would plainly be loſt labour, according to Mr. E.'s own acknowledgment, ſince he will allow of no arguments being drawn from ſuch Scriptures, and ancient writings as he chooſes to think ſpurious, in oppoſition to critics, ancient and modern, of the moſt acknowledged credit. It is certainly remarkable that Mr. E. ſhould even ridicule the Biſhop for depending on ſome parts of the canon, which appear once to have been of queſtionable authority, and yet ſhould himſelf depend entirely on the Apocalypſe to determine for him the authenticity of the other books of Scripture; though it is certain that the Apocalypſe at leaſt labours under all the ſuſpicions he would attach to thoſe books he chooſes to object to, except indeed the Goſpel of St. Matthew, which he would ſet aſide, from internal evidence of its being a forgery. We certainly cannot ſhow Mr. E. ſo much reſpect as to correct our Canon of Scripture by his rules; and till we are in agreement upon this point, we cannot, with any great hope of convincing each other, diſcuſs particulars. The Form of Baptiſm is even placed among the ſcriptural *interpolations*, and we are confidently told that it is quite inconſiſtent with the whole tenor of the beſt authenticated Chriſtian Scriptures. We muſt conclude, therefore, that Mr. E rejects all the doxologies of the apoſtolic writings: in ſhort, as is the caſe with many other writers of Mr. Evanſon's party, the main queſtion is not ſo much made to depend on the mere eſtabliſhment or rejection of any particular doctrine, but on the determination of what is authentic, and what ſpurious Scripture. For every paſſage which Trinitarians are likely to alledge againſt Mr. E. is manifeſtly in danger of being at once pronounced ſpurious, figurative, or inapplicable: but whatever he himſelf chooſes to argue from, is not only immediately determined to be genuine Chriſtian Scripture, but ſo peculiarly authentic as to be the only criterion whereby to fix and aſcertain the genuineneſs and authenticity of the other Scriptures. As for his argument againſt the authenticity of St. Matthew's Goſpel, drawn from the 12th verſe of the xixth chapter, in which certain perſons are ſaid to "have made themſelves eunuchs for the kingdom of heaven's ſake," which Mr. E. inſiſts upon as ſo groſs an anachroniſm as to invalidate the authority of the whole book, (the ſect of the *Encratites* not being in exiſtence till long after,) we need only put Mr. E. to the proof of his concluſion, that the paſſage contains any ſuch alluſion. Though the ſect of Encratites was not eſtabliſhed till the ſecond century, ſurely it is poſſible there might have been inſtances of ſuch a ſuperſtition even in the days of our Lord, and this alone would be ſufficient to take off the edge of Mr. E.'s objection: but what if the paſ-

ſage

ſage is figurative? ſurely we have as good a right to avail ourſelves of a figure of ſpeech as the Unitarians. Nevertheleſs we would not inſiſt upon its being a figure of ſpeech merely for the ſake of a retort upon Mr. E. but we will ſtate the real fact, which is, that we have not upon our ſhelves one commentator, ancient or modern, who does not interpret the paſſage figuratively, nor one lexicographer who does not give a warrant for ſuch a reading. We are ſtill, therefore, at leaſt at iſſue upon this point of criticiſm, and are in no manner bound to grant to Mr. E. that there is any alluſion whatſoever to the ſect or denomination of Encratites, in the 12th verſe of the xixth chapter of the Goſpel of St. Matthew.

ART. 28. *A Summary View of the Evidence and practical Importance of the Chriſtian Revelation. In a Series of Diſcourſes, addreſſed to young Perſons, by Thomas Belſham, Miniſter of the Unitarian Chapel, in Eſſex-ſtreet.* 8vo. pp. 204. 4s. Johnſon. 1807.

"To believe in the Chriſtian Revelation is to believe that Jeſus of Nazareth was a teacher commiſſioned by God to reveal the doctrine of a future life, in which virtue will find a correſpondent reward, and vice ſhall ſuffer condign puniſhment; and that of this commiſſion he gave ſatisfactory evidence, by his reſurrection from the dead."—This is the ſummary of Mr. Belſham's faith, and the purport of his inſtructions for young perſons, as contained in theſe diſcourſes. If they want further information they muſt go to the Scriptures, and if they have any doubts in the courſe of their ſcriptural reſearches let them go back to Mr. Belſham, who will tell them at once what is to be believed, and what not; where the ſacred writers are to be conſidered as ſpeaking immediately from God, and where they are to be looked upon as a parcel of fools and ideots. This may indeed lead to ſome confuſion of ideas, but this is not all. Let them but refer to the authors cited by Mr. Belſham, and no doubt it will be greatly increaſed; Dr. Geddes and Biſhop Newton, Mr. Edward Evanſon and Biſhop Hurd, Dr. Doddridge and Dr. Prieſtley. We do not pretend to diſpute the impartiality of ſuch references, but we muſt confeſs we are at a loſs to comprehend how Mr. Belſham can entertain the views he does of Chriſtianity and yet be converſant with ſome of the authors he cites; nor ſhould we much doubt that if his young pupils were without prejudice to turn from his lectures to the ſtudy and peruſal of many of the authors to whom he ſo boldly refers them, they would not long continue members of the Unitarian Chapel in Eſſex-ſtreet. It ſeems quite a hopeleſs taſk to enter into any diſcuſſion of Mr. B.'s interpretations of Scripture, when he ſeems to be governed ſolely by his own feelings in determining what is or is not to be received as Scripture. We cannot, however, help noticing his very ingenious

and whimsical method of curtailing the list of prophecies relating to the Messiah, to be found in the Old Testament. What is generally received as the first intimation of a Redeemer is, we know, to be found in the Book of Genesis; but one would think Mr. B. had *not time* to go back so far, as he begins with Deuteronomy xviii., and gives as one reason, that there could not be near so many prophecies as people apprehend, because our Saviour could not have had time to explain so many in his walk from Jerusalem to Emmaus, which "*was a distance of only seven miles and a half!*" This *geographical* objection helps him to make short work with the prophetic evidences of Christianity, and plainly leaves no room for the Fall of Man, and promised seed, and which of course are *entirely omitted!*—So much for this *Summary* View of the Christian Revelation.

ART. 29. *The Sacrament of the Lord's Supper: a Sermon, by the Rev. R. Polwhele, Vicar of Manaccan.* 12mo. 47 pp. Cadell and Co. 1806.

A plain and satisfactory history, first, of the institution of the Passover, and then of the Lord's Supper, as a substitute for it, and of the observance of the latter in the earliest times of Christianity, commences this discourse; and the author then proceeds to explain to his hearers, that this Sacrament has nothing more tremendous than Baptism, the other holy institution of our Lord. He is earnest in his endeavours to deliver his congregation from those vain fears which keep so many back from the Lord's table, and in his invitations to them, particularly those who had lately received Confirmation from the Bishop. He is deficient, we think, in explaining the nature of that Sacrament as the means of grace, and a periodical renewal of that regeneration which was first received in Baptism. On these points we much prefer the discourse of Mr. Clapham, noticed in our Rev. for March, p. 322. The two preachers, however, agree in condemning the very solemn preparation, which some divines have required, as one great cause of the backwardness too commonly observed.

ART. 30. *Horæ Psalmodicæ; a popular View of the Psalms of David, as Evidence for the Divine Origin of the Jewish and Christian Religions. To which are prefixed, two Essays, I. On Religion. II. On Libertinism.* Small 8vo. 123 pp. Hatchard. 1807.

The author modestly assures us, that "his little tract on the Psalms aspires to no higher character than that of a popular view of his subject, adapted to the edification of the general reader only. The same may be said of the Essays preceding it." P. v. We think them entitled to a higher character, and are far from valuing them the less because they "come from one engaged in the active pursuits of *secular* life." Very necessary (no doubt)

are theſe purſuits to man in his preſent ſtate; and, when conducted by ſuch a temper as is here diſplayed, ſubſervient alſo to his intereſts in a better ſtate. No one, we are aſſured, ever did or will repent that he frequently withdrew his attention from ſecular concerns, and devoted it to ſuch ſubjects as are here diſcuſſed.

The *Eſſay on Religion* conſiſts of four Letters, addreſſed to a friend in India; a man of "warm benevolence, ſpotleſs integrity, and ardent and laborious zeal for the promotion of public and private good." Such men are the true honour of any commercial people, and we truſt that the Britiſh dominions contain many of them. Men of an oppoſite character we adviſe to ruminate occaſionally on ſuch hints as this: "When the great day of retribution arrives, perhaps it will not prove the leaſt poignant ſource of penal ſuffering, to the acute man of the world, to diſcover that his moſt ſagacious and ſucceſsful ſchemes of advancement (whether in the unjuſt purſuit of gain, of pleaſure, or of conſequence) will ſtand oppoſed to the meek ſincerity of the ſimple Chriſtian, not more as an object of divine diſpleaſure than an inſtance (in the eyes of men as well as of angels) of broad folly." P. 36. Theſe Letters do not admit of an abridged account, but muſt be recommended generally for excellence of matter and of ſtyle.

The *Eſſay on Libertiniſm* is addreſſed to men in the higher, and in the middling claſſes of ſociety; and never (perhaps) was there a ſtronger call than at preſent for ſuch admonitions as we here find. The concluding addreſs, to *younger* readers, is eſpecially intereſting.

Horæ Pſalmodicæ being a title ſomewhat alluring, we find theſe words ſtanding *firſt* in the title-page; though this part of the work is comparatively ſmall. The *evidences* here conſidered are drawn, "1ſt, From the prophecies they contain; 2dly, From the peculiar views they exhibit of the nature and government of the Divine Being, and of the conſequent relation of mankind to him." P. 84. We would ſtrongly encourage the author's charitable and pious "hope, that this humble attempt to illuſtrate ſome of theſe beautiful compoſitions may lead to their peruſal (whether in the courſe of public worſhip, or in private) with increaſed intereſt and edification;" (p. 121.) and we wiſh the leſſon which concludes this book to be deeply impreſſed on the minds of every Chriſtian, "that no correctneſs of religious belief;—nor the mere abſence of groſs vice;—nor any thing ſhort of an habitual ſerious endeavour to conform our hearts and lives to the purity of the Goſpel, can ſecure to us its rich conſolations here, or its ſublime rewards hereafter."

ART. 31. *Doctrinal and Practical Illuſtrations of the Litany, of the united Church of England and Ireland, including the Lord's Prayer. To which are added, Admonitory Prayers, calculated*

culated for family and private Uſe. By the Rev. L. Booker, LL. D. Rector of Tedſtone Delamere, in the County of Hereford. 8vo. 133 pp. Longman, &c. 1807.

Dr. Booker has many times appeared before us, as a divine, and as a poet; and, if we recollect rightly, has been noticed with much reſpect. He is well entitled to the ſame treatment on the preſent occaſion. The Litany is a very intereſting part of our Church ſervice, "not leſs liberal in ſpirit, and comprehenſive in matter, than it is animated, beautiful, and juſt,—truly containing "ſupplications, prayers, and interceſſions for all men—Characterized at once by ſimplicity and elegance, the humbleſt Chriſtian muſt feel its force, [this is not ſtrictly grammatical] and the moſt learned admire its graces," p. 2. Dr. B. here proceeds in a ſtyle by no means dull and *proſaic*. "For the edification of its members, (the Church of England and Ireland) and eſpecially the more unlearned part of them, the following illuſtrations of the Litany and Lord's Prayer were chiefly compoſed," p. xiii. And again, at p. 4,—"to inculcate ſound doctrine, and to produce vital holineſs." Theſe good ends will be attained, we truſt, wherever this work ſhall find readers ſincerely deſirous of inſtruction and improvement. The prayers are called *admonitory*, becauſe it was the author's "earneſt wiſh to blend (in each of them) admonition with adoration; that is, they ſolemnly acknowledge, and thus ſtrongly remind each perſon, who offers them, of his *duties* towards God and Man." They are plain and truly devout, and well adapted to the perſons and occaſions provided for in them. Indeed, they ſeem to include almoſt all perſons and occaſions; and we recommend them to the attention of thoſe who happily and daily practiſe the duty of *prayer*; wiſhing to impreſs on the minds of *different* perſons the author's charitable remonſtrance, at p. xv. "Alas, how many of the public, who nevertheleſs deem themſelves *Chriſtian* people, poſſeſs no book of devotion at all! in whoſe families there is no Chriſtian worſhip! in whoſe cloſets there is no private adoration to the God who made them!"

ART. 32. *The Beneficial Effects of the Chriſtian Temper on Domeſtic Happineſs.* 8vo. 91 pp. 2s. Hatchard. 1807.

Few of our readers will require to be reminded of that excellent tract, by the preſent Biſhop of London, which we noticed ſoon after its appearance*, "The beneficial Effects of Chriſtianity on the temporal Concerns of Mankind." The preſent tract is profeſſedly an expanſion of that deſign, ſo far merely as domeſtic happineſs is concerned. It is a truly edifying treatiſe,

* See Brit. Crit. xxviii. p. 417.

and

and very clearly ſhows how much benefit would be derived, in every relation and ſituation of private life, from being obedient to the laws, and actuated by the ſpirit of Chriſtianity. A ſimple enumeration of the chapters and their ſubjects will ſhow how judicious the arrangement of the author is; we can very truly add, that this outline is filled up with judgment and a genuine ſenſe of piety.

"Chap. I. General Obſervations on the Chriſtian Character. —II. On the beneficial Effects of the Chriſtian Temper between Parent and Child.—III. On the Importance of Chriſtian Conduct between Brothers and Siſters.—IV. On the Chriſtian Duties of a Wife.—V. On the Chriſtian Duties of a Huſband.—VI. On the bleſſings of the Chriſtian Temper in Society.—VII. On the Importance of Humility in forming the Chriſtian Character. —VIII. A Summary of the Chriſtian Character.—IX. On Chriſtian Conduct under Injury and Oppreſſion.—X. The Chriſtian's View of Death.

"An humble and Chriſtian temper," ſays the author, in p. 61, "will defend us from thoſe *poiſoners* of peace and comfort—envy and competition." But the compoſitors have given thoſe *priſoners* of peace; which, being ſo like the right word, we have not heſitated to correct by conjecture.

This work is by a Lady, and inſcribed, in a ſecond edition, with becoming and appropriate ſenſibility, to her huſband

MISCELLANIES.

ART. 33. *The laſt Years of the Reign and Life of Louis XVI. by Francis Hue, one of the Officers of the King's Chamber, raiſed by that Monarch, after the 10th of Auguſt, 1792, to the Honour of continuing with him and the Royal Family. Tranſlated by H. Dallas, Eſq.* 8vo. 10s. 6d. Cadell and Davies. 1806.

This animated narrative cannot be peruſed without the ſincereſt ſympathy and ſorrow for thoſe, whoſe calamitous fate is here circumſtantially detailed by an eye-witneſs, and in many inſtances, all indeed but the laſt dreadful one, a fellow-ſufferer. Such brutality, ſuch ingenuity in deviſing mortification and inſult, on one hand, with ſuch patient dignity of ſuffering, on the other, perhaps were never before ſo authentically exemplified. This book will remain a monument of the author's fidelity and attachment to his unfortunate maſter, and will, to the future hiſtorian of thoſe diſaſtrous times, furniſh much curious matter of reflection, and many important anecdotes of a cruel murder, perpetrated on a prince whoſe houſe had furniſhed a ſucceſſion of kings for eight hundred years; many of whom, perhaps, were his ſuperiors in talents, few, if any, ſurpaſſed him in virtue. The converſations held by the author with the venerable M. de

Maleſherbes, in the priſon of Port Royal, form one of the more intereſting features of the work, and cannot be read without the moſt ſerious impreſſion. The following anecdote of the young king is related, though it is not ſaid from what authority:

"Before this, Louis XVII. had been torn from the arms of the Queen, and confined by himſelf in the part of the Tower which the King had occupied. There the young prince, whom ſome of the regicides called the *wolf-cub of the Temple*, was abandoned to the brutalities of a monſter, named Simon, a drunken, gambling, debauched fellow, who had been a ſhoemaker. The age, the innocence, the misfortunes, the heavenly countenance, the languor, the tears of the infant king, nothing could ſoften this ſavage keeper. One day when he was drunk, he had nearly, with the end of a towel, ſtruck out the eye of the young prince, whom, to carry outrage to its full extent, he compelled to wait upon him at table. He uſed to beat him without merey. Once, in a fit of rage, he took up an iron dog, and, holding it over him, threatened to daſh his brains out. The heir of ſuch a race of kings heard only groſs expreſſions and obſcene ſongs. 'Capet,' ſaid Simon to him one day, 'if thoſe Vendeans ſhould deliver you, what would you do to me?'—'I would forgive you,' replied the young king."

ART. 34. *Publick Spirit illuſtrated in the Life and Deſigns of the Reverend Thomas Bray, D.D. formerly Miniſter of St. Botolph without Aldgate, London. To which are added, the Deſigns and Proceedings of thoſe who now form the Society which he inſtituted, and other Illuſtrations.* The ſecond Edition, reviſed. 8vo. 120pp. Rivingtons, &c. 1808.

Dr. Bray was one of thoſe eminent benefactors to learning and religion, whoſe memory ought to be embalmed by the affectionate cares of all good men, as long as time ſhall endure. The volume on which we are now to remark, contains, in the firſt place, a life of Dr. Bray, written as is ſuppoſed, by the perſon who preached the firſt ſermon in behalf of his deſigns, Mr. S. Smith, then aſſiſtant preacher at St. Botolph's, Aldgate; with ſeveral important additions by the preſent editor, the Rev. Henry J. Todd. Dr. Bray was certainly an eminent example of public ſpirit; which he diſplayed in his unwearied efforts to eſtabliſh the Church of England in Maryland, and in his endeavours to found parochial libraries, for the uſe of the clergy, in England and the colonies. To his zeal the country is indebted for the exiſtence of the excellent Society for the Propagation of the Goſpel; and for the eſtabliſhment of thoſe who are denominated his Aſſociates, who ſtill purſue the laudable deſign of founding parochial and lending libraries. Among the preſent Aſſociates are enrolled the Archbiſhop of Canterbury, the Biſhops of London, Rocheſter, and St. David's, with many other diſtinguiſhed perſons,

perſons, both clergy and laity. On the ſubject of the two kinds of libraries above-mentioned, the Aſſociates thus expreſs themſelves in the preſent publication. They are, ſay they,

"1. The *Fixed Parochial Library*, intended for the immediate uſe of the miniſter of one pariſh. 2. The *Lending Library*, deſigned for the benefit of the neighbouring clergy, as well as the miniſter of the pariſh. For the preſervation of the firſt kind, proviſion is made by act of parliament. For the other, ſuch rules have been been eſtabliſhed by the aſſociates, as ſeem moſt likely to enſure the deſired effects. And the benefits of the latter being moſt extenſive, the aſſociates conſider themſelves more eſpecially intereſted in promoting firſt the inſtitution of that kind of library." P. 64.

Nothing can be more judicious than the preſent publication, which, within a moderate compaſs, contains every document that can be deſired. It is remarkable that the efforts of the good Dr. Bray were made without the aid of affluence; on the contrary, with many pecuniary difficulties to encounter, in all his various plans of benevolence. Such is the energy of a truly Chriſtian zeal to do good!

ART. 35. *Profeſſional Characteriſtics: conſiſting of Naval Squalls, Military Broils, Phyſical Diſaſters, Legal Flaws, and Clerical Lamentations; uttered by an Admiral, a Colonel, a Lawyer, a Doctor, and a Parſon, in the Coffee-Room at Bath.* 12mo. 177 pp. 3s. Allen. 1808.

"Qui Bavium non odit, amet tua carmina, Mævi;" whoever is not tired of Mr. Beresford's "miſeries," may be pleaſed with theſe additional attempts. The ſtyle is exactly imitated, even to the punning quotations; and had theſe whims been prior to the other, they would have deſerved praiſe. But in ſuch trifles the original thought is every thing. Nor is this author always equally happy in his quotations. Speaking of ſetting up a *tandem*, he goes to Eraſmus's colloquies for a pun, "in quem uſum *tandem?*" when he might have had one ſo much better from Cicero. "Quouſque *tandem* abutere," which, by only throwing in ſome wrong uſe of a tandem, would have been ſtrictly right. By way of ſomething new, this author, in his third dialogue, or "Confabulation," as he calls it, makes his perſonages recite their reſpective pleaſures. Unfortunately, ſentimental pleaſures are not ſo favourable a ſource of humour as mock miſeries; and this part therefore proportionably fails. The following ſhort picture of Bath miſeries is perhaps one of the beſt.

"Then for a ſick man to be plagued with the ſtout and hearty, dancing, prancing, bouncing, eating, drinking, and laughing, as if to mock his megrims; rendering, as it were, 'darkneſs more viſible.' In the morning, boiled to rags in a hot cauldron, and in the evening ſtewed to a jelly, midſt all the

etiquette

etiquette and peſtilential vapours of a dreſs-ball. Oh ſhade of my dear departed Bramble! were it not the worſt of crimes to rob the dead, here, with one leaf from thy book, might I arrive at the climax of Bathonian miſeries;—but thou, dear patient ſhade, art now at reſt, unleſs thy *Tabitha* is placed beſide thee." P. 133.

'Squire Mat. Bramble was in truth an excellent collector of miſeries, and may be conſidered as the founder of the order of groaners. Let not Mr. J. J. complain, that we have not more be-praiſed his book; we have really ſaid the very beſt of it that truth would admit.

ART. 36. *Collectanea Oratoria; or the Academic Orator; conſiſting of a Diverſity of Oratorical Selections, appertaining to every Claſs of public Orators, appoſitely arranged, and calculated for the Uſe of Schools and Academies; to which is prefixed, a Diſſertation on Oratorical Pronunciation or Action, moſtly abſtracted from Profeſſor Ward's Syſtem of Oratory. By J. H. Rice.* 8vo. P. 5s. Longman. 1808.

This volume will be found to contain a very great quantity of matter, "appertaining to the different Claſſes of public Orations, called the DEMONSTRATIVE, DELIBERATIVE, and the JUDICIAL, and to the principal kinds of oratory which reſpectively obtain in the PULPIT, and of the THEATRE. A very proper book for ſchools.

ART. 37. *The young Ladies and Gentlemans Chronology; containing Rules for determining the Leap Year, Golden Number, Dominical Letter, Epact, Moon's Age, Time of High Water, &c. to which is annexed, a Tide Table for the Coaſts of England, Scotland, and Ireland, and an Appendix relative to the Chronology of the Hebrews, Greeks, Romans, &c. By T. Drummond, Ormſby, near Yarmouth, Norfolk.* 12mo. 2s. Longman, &c. 1806.

Some knowledge of Chronology is indiſpenſibly neceſſary to a competent acquaintance with hiſtory; but there is a difficulty in making it familar and intereſting to young ſtudents. This ſeems a neat and convenient manual; and in a ſmall compaſs, and what is not unimportant, at a ſmall price, communicates a great deal of information.

ART. 38. *Simple Tales, by Mrs. Opie.* 4 vols. 12mo. 1l. 1s. Longman. 1808.

Mrs. Opie may not unreaſonably accuſe us of want of gallantry in ſo long deferring to notice theſe ingenious and intereſting Tales. Our time of gallantry is paſt, but we gladly acknowledge that theſe compoſitions would have entitled the author to undeniable literary

terary diſtinction, if ſhe had not demonſtrated other and higher claims. They have all the vivacity of imagination and ſtrength of colouring, which characterize the productions of Mrs. Opie; but we rather lament, that they are generally marked by features of melancholy. It would be almoſt invidious to deſignate any one of the volumes, as better entitled to commendation than the reſt, but perhaps the Soldier's Return, and indeed the contents of the third volume altogether, have been read, by us at leaſt, with moſt impreſſion. The characters of Fanny and Mary, in the Soldier's Return, have much pathos and genuine ſimplicity. The cataſtrophe of the Tale, called the Revenge, is worked up with great ingenuity, and would perhaps, with a little management, make an excellent dramatic after-piece.

MONTHLY LIST OF PUBLICATIONS.

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A Statement of the Circumſtances and Manner of the Death of Mr. Goldſmid, the Evidence of the Witneſſes, and the Charge of the Coroner to the Jury. 2s.

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